

Ashtar

ISRAELS
PRAYER

In time of
TROUBLE,

With Gods gracious
ANSWER
thereunto :

O R,
AN EXPLICATION
of the 14th Chapt. of the Prophet
Hoseah, in seven Sermons preached upon
so many days of solemn Humiliation.

By EDWARD REYNOLDES, Minister of the
Word of God at *Bramston* in *Northamptonshire*, and a
Member of the Assembly of Divines.

Published by Authority.

L O N D O N,

Printed by *Francis Neile*, for *Robert Bostock*, dwelling in
Pauls Church-yard, at the Sign of the Kings-head, 1645.

THE FIRST
SERMON
UPON
HOSEAH,
CHAP. 14. VER. 1, 2.

Preached in *Margarets Church* at
Westminster, before the Honourable House of
Commons now assembled in *Parliament*;
At the late Publique and Solemne Fast,
JULY 27. A^o. Dⁿⁱ. 1642.

By EDVARD REYNOLDES, Rector
of the Church of *Braunston* in *Northamptonshire*,
and one of the Reverend Assembly of Divines.

Published by Order of the said House.

The second Edition, Inlarged.

LONDON,
Printed for *Robert Bostock*, dwelling in *Pauls Church-*
yard, at the Signe of the Kings-head, 1645.

THE FIRST
SERMON

UPON
H O S E A H
CHAPTER V.

Preached in *Windsor Church* at
Windsor, before the Honorable House of
Commons on *Wednesday the 14th of January*
1741. By *John Popham* and *Solomon* Farr.

By *EDWARD REYNOLDS*, Rector
of *St. Andrew's Church* in *Windsor*
1741.

Published by Order of the *House of Commons*

Printed and Sold by *J. Knapton*

LONDON



TO THE
HONOURABLE
House of COMMONS assembled
in PARLIAMENT.

IN obedience to your Com-
mands, I here humbly pre-
sent to your view what you
were pleased with patience
and readinesse of affection
lately to attend unto. I
considered, that though the Choicenesse of
the Auditory might require the exactest
preparation ; yet both the condition of the
Times, and the nature of the *Duty* did call
upon us to *lay aside our Ornaments*. And
therefore I spake with such plainnesse, as
might commend the matter delivered ra-
ther to the *Conscience* of a Penitent, then to
the *fancy* of a delicate hearer. The King of
Nineveh was a King as well in his Sack-
A 3 cloth,

cloth, as in his Robes : And the truth of God is indeed fuller of Majesty when it is naked, then when adorned with the dresse of any humane contribution, which many times takes from it, but never addes any value unto it.

I looked upon you in your double Relation, both *Common* as Christians, and *speciall*, as men intrusted with the managing of those arduous and most pressing difficulties under which this distempered kingdome is now groaning.

And for the quickning of those endeavours which belong to you in both those Relations, I presented you both with the *bottom* of a Nations *unhappinesse*, which is *sin* ; and with the *top* of their *felicity*, which is Gods *free grace and favour* : That by your serious cares to purge out the one, and to procure the other, you might, by Gods blessing on your Consultations, dispell that black tempest which hangs over this Kingdome, and reduce the face of things unto calmnesse and serenity again.

When the Children strugled together in the womb of *Rebekah*, shee was thereupon in-

inquisitive, *If it be so, why am I thus?* and she addressed her self to God for a resolution. Surely this Nation is become like the *womb of Rebekah*, the children thereof struggling in their mothers belly together, and when God hath mercifully freed us from forain Enemies, *Brethren are become enemies to brethren*, and by their enmities likely to tear and torment the bowels of their mother, and to ruine themselves.

Gen. 25. 22.

And what have wee now to do, but to inquire the *Cause* of these sad commotions, *Why are we thus?* And surely the *Cause* is chiefly where the *Disease* is, within *our selves*. We have been like the *womb of Rebekah*, a barren Nation, not bringing forth fruits of so many mercies as God had filled us withall. So that now it is no wonder, if God cause us to be in pain within our own bowels, and to feel the throwes and strugglings of a *Travelling woman*, ready to bring forth her own Confusion, a *Benoni*, or an *Ichabod*, a son of Sorrow, and of Shame, to this hitherto so peaceable and flourishing a Kingdome.

Hof. 13. 13.

All that we can comfort our selves with in these pangs and qualms of distemper is, that
there

Gen. 32. 24.
Hos. 12. 3, 4.

I sa. 26. 17, 18.

Psal. 82. 1.

there are some *Jacobs* amongst us, who instead of supplanting their brethren, will *wrestle, and have power with God*. The people have often *Petitioned*, sometimes his *sacred Majesty*, sometimes this *Honourable House*, which are His great *Council*, many overtures, and endeavour of *Accommodation* have been tendered, and yet we cry out in our pangs, and have, as it were, brought forth wind, neither have we wrought any deliverance in the earth.

I have here therefore presented a new *Petition*, dictated and drawn up to our hands by Gods own Spirit, unto which both *King and Parliament, Peers and Prophets and People*, must all subscribe, and offer it with prostrate and penitent hearts unto him who stands in the *Congregation of the mighty, and judgeth amongst the gods*, that he would take away all our iniquity, and receive us into favour again, and accept of a *Covenant* of new obedience.

And this *Petition* God is pleased to anticipate with an answer of grace in the consequent parts of the Chapter whence the Text is taken, and that particularly to every branch of the *Petition*. He will take away iniquity. His *Anger* shall not punish, His *Love* shall

The Epistle.

shall heal our back-slidings, the greatnes of our sins shall not hinder the freenes of his Grace, He will do us good, and give us life, by the dew of his grace reviving us: and *Glory* clothing us like the *Lilly* of the field, with the beauty of holines: and *stability*, fixing us by his grace, as the *Cedars* of *Libanon* are fastned upon their *Roots*: and *growth* or enlargement as the *branches* spread forth themselves, and continuall *vigor and plentie*, as the *Olive tree*, which is alwayes green and fruitful, and glorious comforts by the *sweet savour of the knowledge of God*, which like the *Spice trees* of *Libanon* shall diffuse a spirituall perfume upon the names, and into the consciences of penitent converts.

2 Cor. 2.
14.

He will prevent us with the blessings of *Safety*, as well as of *Sanctitie* and *Comfort*, we shall under his shadow find shelter and protection from all our fears. Though like *Corn*, we be harrowed under the Clods, though like a lopped vine we seem naked, and reduced to lownesse, though like crushed grapes we lie under heavy pressures: yet he will receive, & enlarge, and comfort us again, and when we are in our own eyes as fatherlesse children, He will set his eyes upon us as a *Tutor* and *Guardian*, He will
a bear

The Epistle.

bear and observe, and answer, and pity us, enabling us to make good our Covenant by his grace, and causing the *fruits* of his loving kindnesse to be *found upon us*. Thus God is pleased to borrow the various perfections of other things to adumbrate the united and cumulated mercies which he promisethto unto a *Converting* and *petitioning* people.

You have the *Petition* sent you from God, and his *Answer* preventing you in all the members of it with the *blessings of goodnesse*. I have nothing else to do, but to beg of you, and of all this great people whom you represent, the *Subscription* of your hearts and lives unto this *Petition*: And to beg of God that he would graciously incline the hearts of this whole Kingdome, rather to *wrestle* with him for a *blessing*, then to struggle and conflict amongst themselves for a *Curse*. With which prayer I humbly conclude. Commending your persons and your weighty affairs to his grace; and rest,

Your most humble Servant in Christ,

From my Study in Braunston, August the 8, 1642.

ED. REYNOLDES.

To the Reader.

Christian Reader, Understanding that my Sermon, which was preached three years since before the Honorable House of Commons, on the day of their solemn Humiliation, was to be reprinted: I thought fit to peruse, transcribe, and inlarge six other Sermons, in which I had, at mine own charge in the Countrey, on the ensuing Fast dayes, briefly explained and applied that whole Chapter, (a portion onely whereof was in the first handled,) and to send them forth together with it, unto the publick. Which I was the rather induced to do for these two Reasons. 1. Because it hath pleased God in his righteous and holy providence to make me, by a long infirmicie, unserviceable to his Church in the principall work of the Ministry, the preaching of the Gospel (which is no small grief unto me.) So that there remained no other means whereby my life might, in regard of my function, be usefull to the Church, and comfortable to my self, then by inverting the words of the Psalmist, and as he made *His Tongue the pen of a ready writer*, so to make my pen the Tongue of an unready speaker. 2. I considered the seasonableness and suteableness of these Meditations unto the condition of the sad and disconsolate times wherein we live, very like those which our Prophet threatned the ten Tribes withall throughout this whole Prophecie; unto which this last Chapter is a kind of *use* and a *most solemn exhortation*, pressing upon all wise and prudent men such duties of *Humiliation* and *Repentance*, as might turn threats into promises, and recover again the mercies which by their sins they had forfeited and forsaken. Which being restored unto them according to their Petition, they are here likewise further in-

structed in what manner to return unto God the *praises* due to his great Name. And these two duties of *Humiliation*, and *Thanksgiving* are the most solemne duties which in these times of Judgements and Mercies so variously interwoven together, the Lord doth so frequently call us unto.

Places of Scripture I have for brevity sake, for the most part, onely quoted and referred thee unto, without transcribing all the words, and have usually put many paralell places together, because by that means they do not onely strengthen the doctrine whereunto they belong, but mutually give light unto one another.

The Lord make us all in this our day so *wise and prudent*, as to understand the *righteous wayes* of our God towards us: That we may not *stumble* at them, but *walk* in them, and be taught by them *to wait upon him in the way of his judgements*; and to fix the *desires of our soul* upon his Name as our great *refuge*, and upon his *Righteousnesse* as our great *businessse* till he shall be pleased by the *dew of his grace*, to *Revive us as the Corn*, to make us grow as the *Vine*, and to let the *sent of all his Ordinances* be over all our Land, as the *smell* and as the *wine of Lebanon*.

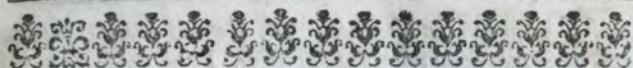
It will be an abundant return unto my poore and weak endeavours, if I may have that roome in thy prayers which the Apostle Paul desired to have in the prayers of the Ephesians, *That utterance may be given unto me that I may open my mouth boldly to preach the mystery of the Gospel*.

The Lord sanctifie all the wayes of his Providence towards us, that when we are *chastened*, we may be *taught*, and may be greater gainers by the *voice of his Rod*, then we are sufferers by the *stripes*.

Isa. 26. 8, 9

Eph. 6. 19.

Psal 94. 12
Mic. 6. 9.



The Contents.

Sermon I.

Sect. I. **E** Phraims blessings and judgements answerable to his name. 2. When judgement purposed against obstinate sinners, mercy proclaimed to penitent. 3. How good and bad are alike involved in outward judgements. Judgements make no difference but of penitent and impenitent. Penitent sinners in all kinds of trouble, have a refuge to some promise or other. 4. Conversion must be not meerly Philosophicall, or Politicall, but Spirituall, and that full and constant. 5. Motives unto conversion, mercy and judgement, especially interwoven. 6. Great preparation due in our addresses unto God. The rule, matter, principle, and power of Prayer. How sinne is taken away. 7. When God threatneth judgements, we must pray against sinnes. 8. Judgements may be removed in anger. Repentance makes afflictions precious, as sinne doth corrupt blessings. 9. No affliction comes in anger, but with respect to sinne. 10. One sin generally unrepented of, may undo a Kingdome; we must pray against all, and die unto all. 11. Sense of sinne. The wrath of God beyond the feares of man. 12. Confession of sin full and free. Our weaknesse can commit sin, none but Gods power can remove it. 13. What God worketh in us, he also requireth of us. Sin most dangerous in great men, to themselves and the publicke. 14. How iniquity is to be taken out of the Land. 15. God the author of good, the orderer of evill. 16. From conversion to salvation free grace worketh. 17. No worke truly good, but as derived from God. 18. Patience in suffering evill, in doing duty. Humility the companion of grace, pride of emptinesse. Continuall dependance on God. Fidelity in services. The misery of divisions. 19. In temporall judgements pray for spirituall mercies. No helps can avail us a-

The Contents.

gainst Gods anger, but his grace. 20. Carnall prayers provoke God, when men make religion serve turns. Piety the foundation of prosperity. 21. Judgements are then truly sanctified, when they make us more in love with grace. Prayer the more heavenly, the more prevalent.



Sermon II.

Sect. 1. **S**piritual ends of Legall Ceremonies and Sacrifices. We return nothing to God but words for mercies. 2. A renouncing carnall confidence in the Assyrian, Horses, Idols. How the Church an Orphan. 3. Penitents not only pray, but covenant. Circumcision a Covenant. Circumcised in uncircumcision. Gentiles converted are called Jews: Jews unconverted, Gentiles. Baptisme how the answer of a good conscience. The Covenant perpetuall. 4. God bindeth himself to us by promise, by oath: we are his by his soveraigne interest, and our own voluntary consent. 5. Ficklenesse of the heart in duty, and sluggishness to it. 6. Duties in combination strongest. 7. Enemies combine. Military oathes. How Truth a Girdle, doctrinally, morally. 8. Wicked men, like Witches, in covenant with the Devill, doing service for wages. 9. Prayer vain without obedience. Gods covenant to us, ours to him. 10. The materiall cause of a covenant, our persons, our services, in matters of necessity. Expediency praise. 11. The formall and efficient cause. Knowledge, willingness, power of promise and performance. 12. Danger of covenanting in the dark onely, and 13. On the Rack. 14. When we promise duty, we must pray for grace. The finall cause. 15. The falseness and perfidiousness of the heart; how it is unstable as waters. 16. Gods faithfulness and mercies: our Baptisme, Faith, Spirits, Hopes, are all obligations to Fidelity,

Sect.

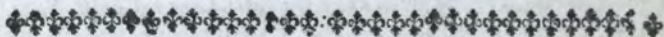
Sermon III.

Sermon IV.

Digitized by the Center for Adventist Research

The Contents.

dols not to be trusted in, they are lies. Grounds of confidence, all wanting in Idols. 7. God onely to be trusted absolutely in the way of his commands and providence. 8. The way to mercy is to be fatherless: weakness in our selves makes us seek help above our selves. 9. Sin healed by pardon, purging, deliverance, comfort. Why back sliding pardoned by name. 10. Our conversion grounded on free grace. No guilt too great for love to pardon. Gods anger will consist with his love. 11. Conversion and healing go together. Sin a sicknesse and a wound. 12. The proper passions of sicknesse agree to sinne, viz. pain, weaknesse, consumption, deformity. 13. Sin a wound: the impotent, wilfull, and desperate case of this patient. 14. The mercy of the Physitian. 15. Guilt cannot look on Majesty. Apprehensions of mercy the grounds of prayer. 16. Sense of misery works estimation of mercy. 17. Back-sliding formally opposite to faith and repentance. Apostasie twofold. What it is to speak against the Sonne of man, and against the Spirit. How a sinne is said not to be forgiven in this world, nor in the world to come. Free love respects not persons, nor free pardon, sinnes. 18. From beginning to end of salvation, all is free grace. 19. In judgements Gods anger more to be noted then our sufferings.



Sermon V.

SECT. 1. **B**lessings as large to the penitent, as curses to the impenitent, and answer all our wants. 2. God answereth prayers, beyond the petitions of the people. 3. We pray according to the knowledge and love we have of our selves. God answers according to his knowledge and love. 4. God answers prayer not onely with respect to our wants, but his own honour. Gods ultimate end in working our strongest argument in praying. 5. Encouragement to prayer. Gods shekel double to ours. 6. Prayer may be ambitious, and beg great things. 7. Free love puts forth it self in various blessings. 8. Grace as dew of a celestially original, fruit of a serene heaven. 9. Abundant, insensible, insinuating,
and

The Contents.

and searching, vegetating and quickning. Refreshing and comforting. 10. Peace no blessing, except it come as dew from Heaven. 11. All wants must be supplied from Heaven. Christ all Beauties to his Church. The root and stability of the Church, foundation doctrinall, personall. Righteousnesse of Redemption stronger then of Creation. 12. Growth of the Church under the Law, Nationall; under the Gospel, Universall. Christ the Olive tree, original of grace to his Church. 13. Our refuge and shelter. Our power above afflictions. 14. All Christs graces fruits of Lebanon, the best of all others. Creature-helps liers either by falsenesse or impotency. 15. Promises should beget duties. God promiseth Beauty to his Church; we should labour to adorn it. 16. He promiseth stability; we should be rooted in truth and grace: all our gifts should serve the Temple. 17. He promiseth growth; we should grow our selves, and endeavour the growth of others. Christ both the end & the beginning of the Churches growth. 18. Compacture and unity in the Church, necessary to the growth of it. Divisions hinder it. 19. In the body compacted, there are severall distinct members, each to act in his own place, and joynts fastning members to the head, and to one another. A different measure of vertue for severall offices. A mutuell supply and helpfulnesse one unto another. An internall faculty in each part to form and concoct the matter subministred unto it. 20. He promiseth the fruitfulnessse of the Olive, which we should shew forth in workes of grace and peace. 21. He promiseth the smell of Lebanon, the oyntment of the Gospel, the graces of which we should expresse. 22. He promiseth protection and conversion; we should make him our shelter, and from his protection learn our duty of conversion. 23. He promiseth reviving out of afflictions, profiting by them. We should not be discouraged by temptations, but amended; they have many times mercy in them. 24. The vertues of Heathen, grapes of Sodom; the graces of Christ, grapes of Lebanon. What ever we present unto God, must grow in Immanuel's land.

Sermon VI.

SECT. I. **G**ods promise inabling, is our confidence to engage. Idols sorrows. Gods observing us, a note of care, counsell, honour, hearing prayers. 2. Summe, divission. 3. Mans seal to Gods promise, onely a confession; Gods seal to mans covenant, a confirmation. 4. Mans covenant of obedience, hath its firmnesse in Gods promise of grace. Indissoluable dependance of all second causes on the first. 5. In sins of men, God hath an influence into them as actions, a providence over them as sinnes. In gracious actions Gods influence necessary both to the substance and goodnesse of them. 6. Of the concord between Gods grace and mans will. Freewill naturall, theologicall. Innate pravity and corrupt force, which resisteth grace, the remainders whereof in the regenerate. 7. The will of Gods precept, and of his purpose. 8. They who are called externally onely, resist and perish: they who internally, are made willing and obedient. 9. By an act of spirituall teaching. 10. By an act of effectuall inclining and determining the will, preventing, assisting subsequent grace. 11. We may not trust in our own strength, but be ever jealous of our originall impotency unto good, our naturall antipathy against it; and of the frequent decayes and abatements of the grace of God in us. 12. By prayer and faith get a heart fixed upon God. 13. Great comfort that our conversion and obedience dependeth on the power of God. This no ground of supine neglect of duties, for grace so worketh in us, as that it disposeth us unto working, the means being decreed as well as the end. 14. Other mens wills are in Gods keeping. He the author & orderer of our troubles. 15. Repentance break off sin, & makes haste out of it. 16. God heareth onely penitents. Our persons accepted before our prayers. A wicked man may pray a prayer of nature, not of faith. Two wills in prayer, Ours, and Gods: When a wicked man prays for mercy, he prays against Gods will: when for grace, against his own. 17. When we pray for outward things, our aims must be spirituall. The way to have all our other ends, is to make God our chiefe end. 18. Prayer the Key of obedience. The principles of service

The Contents.

service, are the fruits of prayer. 19. Words Ammunition against Armes; that way as prayer goes, God goes. 20. Sound conversion engageth Gods protection, and yeeldeth comfort in all conditions of life.



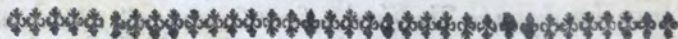
Sermon VII.

Sect. 1. **T**He seal of the Prophets Doctrine. Interrogation, denying, wishing, demonstrating, awakening.
2. In spirituall things mentall knowledge seconded with practi-
call wisdom. 3. The wayes of the Lord, his providence, his pre-
cepts. 4. Few men wise to salvation. 5. The weaker part
more then the wiser. The Word a sweet savour to all. Humorous
singularity sinfull; pious singularity necessary 6. True wisdom
pondereth all Gods wayes. Wisdom particular, generall.
7. Wicked men shape their own end, & apply sinful means by a sin-
full wisdom unto it. God onely the last end of righteous men.
8. All wisdom is for obtaining of good, avoiding of evil. The
excellency of every thing in Beauty, Use. 9. Wisdom of Angels
conversant about the Word. Scripture the best Counsellor. The
plenitude thereof. The pernicious influence of corrupt doctrines up-
on the present state of the Church. 10. Twofold knowledge of
judgements and blessings. 11. The rectitude of Gods wayes in
their equity and reason, ablenesse, their perfect harmony, their di-
rectnesse to their end, their conformity to the will of God, their
plainnesse and perspicuity. 12. We are apt to pick quarrels at the
Word. 13. Wicked men set up their wills against Gods, and invent
distinctions to reconcile Gods wil to theirs. 14. Ministers may not
stamp Gods mark on doctrines of humane invention, nor superin-
duce any thing upon the Scripture. People have a judgement of di-
cretion to try the spirits. 15. Obedience the end of the Ministry.
Ordinances not obeyed, ripen and increase sin, and hasten judge-
ments. 16. None but righteous men will obey the Word. Every
wicked man doth in some thing or other gainsay the truth. 17. The
right wayes of the Lord are unto wicked men matter of scandall.

18.

The Contents.

18. They stumble at the profoundnesse of the Word, as being above reason. 19. At the strictnesse of it, as being against their peculiar lust. 20. At the searching power and simplicity of the Gospel. 21. At the impossibility of fulfilling the Law, which is but accidental. To regenerate men the Law is Evangelically possible. Wicked men hardened willingly as well as judicially. 22. At the grace of the word by presumption, at the threatnings and judgments of it by stubbornnesse. 23. Wicked men stumble at the word not onely unto scandal, but unto ruine.



ERRATA.

Serm. 1. p. 8. l. 20. r. Thou. P. 36. l. 7. r. *יְיָ*. P. 35. l. 15. r. *momento*. P. 49. l. 9. r. *largiendo*. P. 57. l. 3. r. *Deo*.
 Serm. 2. p. 65. l. 32. for impetration, read imploring. P. 67. l. 31. read *impetrat*. P. 72. l. 21. r. on our. P. 80. l. 1. r. which.
 Serm. 3. p. 22. l. 28. r. adoration of him. P. 26. l. 7. r. weeks. P. 41. l. 15. r. *fecit*. In the margin p. 40. l. 24. dele *Theodos*.
 Serm. 4. p. 70. l. 24. r. them of. In the margin. p. 66. l. 8. r. *publicanos*. P. 71. l. 1. r. *imp* *jap* *re*.
 Serm. 5. p. 11. l. 1. for we, r. did. P. 37. l. 30. for house r. houre. In the margin. p. 33. l. 3. r. *debet*. P. 37. l. 5. r. *aspta*.
 Ser. 7. p. 149. l. 6. for over, r. set over. In the margin p. 137. l. 13. read *teneatur*.

THE



THE FIRST SERMON

upon *Hoseab*, Chap. 14. Ver. 1, 2.

HOSEAH 14. 1, 2.

O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquitie.

Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously [or give good] so will we render the calves of our lips.



He blessing of Ephraim, was according to his ^a name, *Fruitfulness*. The fruitfulness of the *Earth*, a bough by a well, and the fruitfulness of the *wombe*, and of the breasts, *Gen. 49. 22.*

25. *Deut. 33. 13. 17.* Contrary unto which two blessings we find in our Prophet two Judgements threatned against him for his sins. *chap. 13. 15, 16.* *Though he be fruitfull amongst his bre-*

B

thren,

Sett. 1.

a Gen. 41. 52.

thren, an East wind shall come, the winde of the Lord shall come up from the wildernesse, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels, Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword: their Infants shall be dashed in pieces, and their women with child shall beript up.

And throughout the ^b whole prophecie (if you read and observe it) you will find the Judgements of God against Ephraim to be expressed by *weedes*, *emptines*, *barrennes*, *drynes* of roots, of fruits, of branches, of springs, and by a curse upon their ^c Children, as on the other side the blessing here in this Chapter renewed unto Ephraim repenting, are all expressed by Metaphors of *fruitfulness*, *vers.* 5. 6, 7.

From these two wofull Judgements, against the fruitfulness of their *springs*, and the fruitfulness of their *wombes*, by the desolations of a bloody sword, our Prophet taketh occasion once more for all, to awaken and drive them to a timely repentance, that so they may recover the blessing of their name, Ephraim may be Ephraim again, a plentiful, a fruitful, a flourishing people. That ^d when Gods Judgements are in the Earth, they would then at least set themselves to learn *righteousnes*, that they may wash their ^e feet in the blood of the wicked.

Of all Nations under heaven this Land of ours hath had the blessing of Ephraim upon it, fruitfulness of the Earth, abundance of *plenty*: fruitfulness

^b Chap. 8.7.

9.2.6. 16.

10.1.8.

11.6.

^c Ch. 9.11.14.

d Isa. 26.9.

^e παρὰ δειγμα

τι πρὸς ἄλλοις

γίνεσθαι ἵνα ἄλ-

λοι ὁρῶντες πᾶσ-

χοντα ἂν πασ-

χοι φοβούμενοι

βασιλεὺς γίνωσ-

ται, Plato

apud A. Gel.

li 6. c. 14.

famosos latro-

nes in his locis

ubi grassati

sunt furca fi-

gendos compli-

ribus placuit ut

& conspectu

deterreant: ut

alii ab iisdem

fasinoribus: ff.

de penis. l. 28.

sect. famosos.

Vnde & in

Brutis & in

rebus in anima-

tis observata

vindicta. vid.

Pet. Erod. Decret. li. 2

Tit. 14. Zepper. de legib. l. 1. c. 11. Pl. l. 29. c. 4. Plut. de fortun. Rom.

f Psal. 52.6. Luk. 17.32. Act. 5.11. Luk. 13.1.7. Jer. 3.8. Dan. 5.18.22 Num. 16.38.40.

of the *wombe*, abundance of *people*. But our misery is, that the abundance of our sins hath mightily outvied the abundance both of our plenty and of our people: sins too too paralell to those of Ephraim, if you will but read this Prophet, and compare the behaviours of this Nation with him. And this parity of sins hath no doubt called upon God for a parity of Judgements. It is but a very little while since the Lord seemed to call for a *Northwinde*, as he doth here for an *Eastwinde*, two armies there met, ready to look one another in the Face. But his heart turned, his repentings were kindled, he would not give up Ephraim then. He seemes once more to be drawing of a Sword, and having in vain hewed us by his Prophets as he complains, *chap. 6. 5.* to try whether hewing us by his Judgements will work upon us. So that now, though I must read my text, *O Israel*, yet I must apply it, *O England*, *Return unto the Lord thy God, for thou hast fallen by thine Iniquity, Take with you words, &c.*

The whole Context containeth two Generall parts. An *Invitation* unto Repentance, ver. 1. and an *Institution* how to perform it, in the two verses following.

Before we come to the particulars of the Invitation, let us first briefly observe, that in the midst of *Judgements* proposed against sinners that are *obstinate*, God doth reserve and proclaim *Mercy* unto sinners that are *penitent*. When a *Consumption* is decreed, yet a *Remnant* is reserved to return. *Isa. 10. 22, 23.* The Lord will keep his *vineyard*, when he will burn up the *thornes* and the *bryars* together.

Señ. 2.

Isa. 27. 3, 4. When a day of fierce anger is determined, the meek of the earth are called upon to seek the Lord. *Zeph. 2. 3.* When the Lord is coming out of his place to punish the Inhabitants of the Earth for their Iniquitie, he calls upon his people to *hide* themselves in their *chambers*, untill the indignation be overpast. *Isa. 26. 20, 21.* The Angel which was sent to destroy *Sodom*, had withall a Commission to deliver *Lot*, *Gen. 19. 15.* God made full provision for those who mourned for publick abominations before he gave order to destroy the rest. *Ezek. 9. 4, 5.* Men in their wrath will many times rather strike a friend then spare a foe: but Gods proceedings are without disorder, he will rather spare his foes then strike his servants, as he shewed himself willing to have done in the case of *Sodom*. *Gen. 18. 26.* Moses stood in the gap and diverted Judgements from Israel. *Psal. 106. 23.* Yea God seeks for such. *Ezek. 22. 30.* and complains when they cannot be found. *Ezek. 13. 5.* And if he deliver others for them, certainly he will not destroy them for others. How ever it go with the world and with wicked men, it shall go well with the righteous, there shall be a Sanctuary for them when others *stumble*, and they shall passe through the fire, when others are consumed by it. *Isa. 3. 10, 11. Isa. 8. 14, 15, 16. Zach. 13. 8, 9.*

Reasons hereof are, Gods Justice, he will not punish the righteous with the wicked; he will have it appear that there is a difference between him that serveth God, and him that serveth him not. *Gen. 18. 23. Mal. 3. 18.* Gods love unto his people. He hath a

book

book of Remembrance written before him, for them that fear him, and think upon his Name: *And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Mal. 3. 16, 17.* Here is a climax and gradation of arguments drawn from Love. In a great fire, and devouring trouble (such as is threatned there, Chap. 4. 1.) *property* alone is a ground of *care*, a man would willingly save and secure that which is his own, and of any use unto him; but if you adde unto this, *pretiousnesse*, that increaseth the care. A man will make hard shift to deliver a rich Cabinet of Jewels, though all his ordinary goods and utensils should perish. But of all Jewels, those which come out of the body are much more pretious then those which onely adorn it. Who would not snatch rather his *child* then his *casket* or *purse* out of a flame? *Relation* works not onely upon the affection, but upon the *bowels*. Jer. 31. 20. And lastly, the same excellency that the word *jewell* doth adde unto the word *mine*, the same excellency doth *service* adde unto the word *sonne*. A man hath much conflict in himself to take off his heart from an undutifull sonne. Never a worse son then *Absolom*, and yet how doth *David* give a charge to the Commanders to have him spared? how inquisitive after his safety? How passionately and unreasonably mournfull upon the news of his death? But if any child be more a jewell then another, certainly it is a *dutifull childe*, who hath not onely an interest in our love by *Nature*, but by *obedience*. All these grounds of care and protection

for Gods people in trouble are here expressed, *property*, they are *mine* : *pretiousnes*, they are *jewels*, *treasures*, ornaments unto me. *Relation* they are *sons* : *usefulness*, they are sons that *serve*, none could look on a thing so many wayes lovely with the same eye as upon a profess'd and provoking Enemy.

Lastly, *Gods name and glory*. He hath spared his people even in the midst of their *provocations* for his Names sake. *Deut.* 33. 26, 27. *Josh.* 7. 9. How much more when they *repent* and seek his face? He will never let it be said that any *seek the Lord in vain*. *Isa.* 45. 19.

Sect. 3.

But it may be objected, doth not *solomon* say that *all things happen alike unto all*? and that *no man can know love or hatred by that which is before him*? *Eccles.* 9. 1, 2. And is it not certain and common, that in publick desolations good as well as bad do perish? doth not the Sword devoure as well one as another?

It is true, God doth not alwayes difference his servants from wicked men by temporall deliverances, Troubles commonly and promiscuously involve all sorts. But there are these two things considerable in it.

1. That many times the good suffer with the bad, because they are together corrupted with them, and when they joyne in the common *provocations*, no wonder if they suffer in the common *judgements*. *Revel.* 18. 4. Nay the sins of Gods people do (especially in this case) more provoke him unto outward judgements, then the sins of his professed enemies. Because they expose his *name* to the more

CON-

contempt. 2 Sam. 12. 14. and are committed against the greater love, Amos 3. 2. and he hath future judgement for the wicked, and therefore usually beginneth here at his own sanctuary. Ezek. 9. 6. 1 Pet. 4. 17.

2. When good men who have preserved themselves from publick sins, do yet fall by publick judgements, yet there is a great difference in this seeming equality, the same affliction having like the pillar that went before Israel, a light side towards Gods people, and a dark side towards the Egyptians, God usually recompencing the outward evils of his people with more plentiful evidences of inward and spirituall joy. A good man may be in great darknes as well as a wicked man, but in that case he hath the name of God to stay himself upon, which no wicked man in the world hath. Isa. 50. 10. The metall and the drosse go both into the fire together, but the drosse is consumed, the metal refined. So is it with godly and wicked in their sufferings. Zach. 13. 9. Eccles. 8. 12, 13.

This reproveth the folly of those who in time of trouble relie upon vain things which cannot help them, and continue their sins still. For Judgements make no difference of any but penitent and impenitent. Sicknes doth not complement with an honorable person, but useth him as courselly as the base. Death knocks as well at a Princes palace as a poore mans cottage: wise men die as well as fools. Yea poyson usually works more violently when tempered with wine, then with some duller and baser materiall. In times of trouble usually the greater the persons the closer the judgements. When Jerusalem

rusalem was taken the Nobles were slain, but the poore of the land had vineyards and fields given them. *Jer.* 39. 6. 10.

Therefore in troubles we should be more humbled for our sins then our sufferings, because sin is the sting of suffering. That mercies should not win us, that judgements should not awaken us: that the *rod* should *speak*, and we *not hear*. *Mic.* 6. 9. That the *fire* should *burn*, and we *not feel*. *Isa.* 42. 25. that desolation should be threatned, and we *not instructed*. *Jer.* 6. 8. That the hand of God should be *lifted up* and we *not see it*. *Isa.* 26. 11. That *darknes* should be upon us, and we *not give glory* to God. *Jer.* 13. 6. this is that should most deject us, that in mercies we have been *wanton*, and in judgements *senslesse*. Get Repentance by an affliction, and then you may look on it as a *trafick*, and not as a *trouble*, like a Merchants voyage, which hath pain in the way, but treasure in the end. No afflictions can hurt him that is penitent. If thou escape, they will make thee the more thankfull: if not, they will bring thee the neerer and the sooner unto God.

The way to be safe in times of trouble is to get the blood of the Lamb upon our doores. All troubles have their Commission and Instructions from God, what to do, whither to go, whom to touch, whom to passe over. Be gold, and though the fire come upon you, you shall keep your nature and purity still. Godlines, saith the Apostle, hath the promises of this life; and amongst those one speciall one is that we shall not be tempted above what we are able. *1 Cor.* 10. 13. neither are there indeed

indeed any distresses against which there is not a refuge and escape for penitent sinners unto some promise or other. Against *Captivity*. When they be in the land of their Enemies *I will not cast them away, nor abhorre them. Levit. 26. 44.* Against *famine and pestilence*. If I shut up heaven that there be no rain, or if I command the locust to devour the Land, or if I send pestilence among my people: If my people which are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked wayes: then will I hear from heaven, and will forgive their sin, and will heal their Land. 2 Chron. 7. 13, 14. Against *sicknes*, the Lord will strengthen him upon the bed of languishing, and make all his bed in his sicknes. Psal. 41. 3. Against *poverty*. When the poore and needy seek water and there is none, I the Lord will hear them, &c. Isa. 41. 17. Psal. 68. 10. Against *want of friends*. When my father and mother forsake me, then the Lord will take me up. Psal. 27. 10. Psal. 72. 12. Against *oppression and imprisonment*. He executeth judgement for the oppressed, he looseth the prisoners. Psal. 146. 7. Against *whatsoever plague or trouble*. 1 King. 8. 37, 38, 39. He is the God of *All consolation*, how disconsolate soever a mans condition is in any kind; there cannot but within the compasse of All consolation be some one or other remedie at hand to comfort and relieve him. And so much by the way of the Invitation in generall.

In the *Invitation* we have the *Matter* of it, and the *Motives* to it. The *Matter* is *Conversion*, without that, the hand which is lifted up in threatening,

g Isa. 26. 11.

C

will

b Rom. 10. 3.

Heb. 11. 6.

*Non sunt Bona
quæ non de ra-
dice bona proce-
dunt--Ea ipsa
opera quæ di-
cuntur ante se-
dem quamvis
videantur bo-
minibus lauda-
bilia, inania
sunt--ut magna
vires & cursus
celeritimus præ-
ter viam Aug.
Enarr. in Phal.
31. vid. de Spi-
rit. & lite. c. 20.
21. 26. Contra
duas Epist. Pe-
lag. l. 3. c. 7. ep.
106. de fide &
operib. c. 14.
contra Julian.
li. 4. ca. 3.
i Nihil ad osten-
tationem omnia
ad Conscientiã
refert. Plin l. 1.
epist. 22.
Nihil opinionis
Causa, omnia
conscientiæ fa-
ciam. Senec. de
vita beata. c. 20
h Jer. 3. 10.
i Act 16. 28.*

m Ruth 1. 14. n Exod. 8. 8. Exod. 9. 27. 34. o Psal. 78. 34. 37. p Semisauviam hac atq;
hac versare voluntatem. Aug. confess. l. 8. c. 8. pleriq; ipsius penitentiæ agunt. Ambro. de
pænit. l. 2. c. 9. ἐπ' αὐτῶν ἐν τῷ πνεύματι μετανοοῦσι. Clem. Alex. l. 2. Strom. Irrisor est
non penitens qui adhuc agit quod penitet, &c. Isidor. de Summo bono. Magnam rem puta
unum hominem agere, præter sapientem nemo unum agit. Cetera multiformes sunt. Senec. ep.
120 Ambros. offic. li. 2. c. 22.

will fall down in punishing, and where that is, God
hath a *book of Remembrance* for his *Feuets*, when his
wrath burneth as an Oven against the stubble, *Mal.*
3. 16.

But this Conversion then must have two condi-
tions in it. 1. It must be *Ad Dominum*, To the
Lord; not meerly *philosophicall* to some lowe and
generall dictates of Reason, such as *Aristotle*, or
Plato, or *Epictetus*, or *Plutarch*, or the like heathen
Moralists could furnish us withall, without self-
deniall, lowlinesse of spirit, or h faith in Christ.

Nor meerly *politicall*, to credit, or profit, or secu-
lar ends i *propter famam, non propter Conscientiam*, as
the Orator speaks, or as our Prophet hath it, *for
Corn and for wine: Hos. 7. 16.* as good be an *empty
vine*, as bring forth fruit onely to our selves, *Hos.*
10. 1.

But it must be *spirituall*, unto the Lord. *If thou
wilt return O Israel, saith the Lord, return unto me, Ier.*
4. 1. And not onely *Ad Dominum* to the Lord, for
that may be done^k falsely, and flatteringly, with a
halting and a divided heart. By the force of *Semi-
perswasions*, like that of *Agrippa*, and *Orpha*, com-
plementing with God, and then forsaking him. By
the force of *compulsory impressions*, like that of *Pha-
raoh* and *Israel* in the wilderness. P Promises on the
Rack, and pride when there was respite again, thaw.

ing in the Sun, and freezing in the shade; melting in the furnace, and out of it returning unto hardnes again, like the Prophets *Cake* burnt on the one side, and dough on the other. But it must be,

Secondly, *usq; ad Dominum*, so much the originall word *TV* importeth. A full, through, constant, continued conversion, with a whole, a fixed, a rooted, an united an established heart, yeilding up the whole Conscience and Conversation to be ruled by Gods will in all things.

The motives to this duty are two; First his *Mercy*, he is yet *thy God*, no such argument for our turning unto God as his turning unto us. *Adam* looks on him as a *Judge* and hides; the *Prodigall* looks on him as a *father* and returns. As the beam of the Sun shining on fire, doth discourage the burning of that: so the shining of Gods mercies on us, should dishearten, and extinguish lust in us. This is the use we should make of *mercy*. Say not, he is *my God*, therefore I may *presume* upon him, but he is *mine*, therefore I must *return* unto him. Because he is *God*, I will be afraid to *provoke* him; and because he is *mine*, I will be afraid to *forfeit* him. He is so *great*, I must not dare to offend him; he is so *pretious* I must not venture to lose him. His mercy is a *Holy mercy*, which knows to pardon sin, but not to *protect* it. It is a *Sanctuary* for the *penitent*, not for the *presumptuous*.

Secondly, his *Judgement*, and that expressed rather as our *Act* then his, *Thou hast fallen, by thine Iniquity*. If *mercies* do not work upon *Love*, let *Judgements* work upon *fear*. Extremities are a war-

q Joel 2. 12.
A. G. 11. 23.
Psal. 57. 7.
Eph. 3. 27.
Psal. 86. 11.
Heb. 13. 9.

Secl. 5.
r Joel 2. 12, 13
Isa. 55. 6, 7.
Jer. 31. 18.
Hos. 3. 5.
Psal. 139. 4.
A. G. 2. 38.
Matth. 3. 2.
Isa. 64. 9.

* *Ayaδn n τδ
δδδ δικαιοσυ-
on, n δικαία ē
sur n ayaδōtns
autē. Clem.
Alex. Stro. l. 6.
Qui beneficiis
non intelligitur,
vel plagis intel-
ligatur. Cypr.
in Demetria.
t Dant animum
ad loquendum
libere ultime
miseric.
Liv. lib. 29.*

u-Inops Sena-
tus Auxilii hu-
mani ad Deos
populum & vo-
ta verit, iussu
cum conjugibus
& liberis sup-
plicatum ire, &
pacem exposcere
deum. Liv. l. 3.
Cum stupet celi
& aet annus
nudipedalia de-
nunciantur.

Magistratus
purpuras po-
nunt, fasces re-
tro avertunt,
precom indigit-
ant, hostiam
instaurant, &c.
vid. Tertul. ad-
vers. physicos,
c. 16. Clem.

Alex. sto. l. 6. 6
pag. 453. Edic
Heinf. Sozom.
l. 9. c. 6. Brisso.
de formul. l. 1.
x Perdidisti tot
mala si nondum
miser aesse didi-
cisti. Sen. ad
Helvid. perdi-
distis utilitatem
calamitatis &
miserrimi facti
estis & pessimi
permisistis.
Aug. de civ.
Dei. l. 1. c. 33.

y Isa. 28. 15. & 1 King. 6. 4. a Psal. 18. 23. ἄκατος καὶ κακόντων ἐνφύρει τὸν αὐτὸν σωτὴρ.
Plut. de sera nuni. vindicta. b Vide Tertul. Contra Marcion. l. 2. c. 13.

rant unto Importunities. " Even heathen mariners
in a storm will cry mightily upon God. When there
is a deluge coming, is it not time for *Noah* to fear,
and to prepare an ark? *Hebr.* 11. 7. what meanest
thou O thou sleeper to lose the season, and benefit
of Gods visitations? when there is a tempest over
the ship, heavy distresses, and distractions both at
home and abroad, to be so secure in thy wonted im-
penitency, as if thou hadst had no sins to procure these
Judgements, or no fence to feel them? as if there
were *agreements*, and sealed covenants between
thee and the sword that it should not touch thee?
If thou be falling, is it not high time to consider thy
wayes? to search and to judge thy self? to have thine
eyes like the windows of *Solomons Temple* *Broad*
inwards, to find out thine own provocations, and as
a *David* speaks, to keep thy self from *Thine own Ini-*
quity?

Thus when in one and the same time, *Mercies*,
and *judgements* are intermixed, then is the most so-
lemne season to call upon men for repentance. If
we *b* felt nothing but *fears*, they might make us *de-*
spair, if nothing but *mercies* they would make us *se-*
cure. If the whole yeer were Summer, the sap of the
earth would be exhausted; if the whole were Win-
ter, it would be quite buried. The hammer breaks
mettall, and the fire melts it, and then you may cast
it into any shape. Judgements break, mercies melt,
and then, if ever, the soul is fit to be cast into Gods
mould. There is no figure in all the Prophets more

usuall

usuall then this, to Interweave mercies and judgments, like those Elegancies which Rhetoricians call ὁρμήματα, to allure and to bring into a wilderness, *Hof. 2. 14.* And this of all other is the ἡμέρα κρισίμος, as Physicians call it, the Criticall time of diseased people, wherein the chief conjecture lieth, whether they be mending or ending according to the use which they make of such interwoven mercies.

I have cursorily run over the first part of the Context, the *Invitation* unto Repentance, as intending to make my abode on the second, which is the *Institution* how to perform it. Therein we have, first a *Generall instruction*, Take unto you words. Secondly, a *particular form*, what words they should take, or a petition drawn to their hands, *Take away All iniquitie, &c.*

Of the former of these I shall speak but a word. It importeth the serious pondering and choosing of Requests to put up to God. The mother of *Artaxerxes* in *Plutarch* was wont to say, that they who would addresse themselves unto Princes, must use ῥήματα βελόναις, silken words. Surely he that would approach unto God, must consider, and look as well to his words as to his feet. He is* so Holy and Jealous of his worship, that he expects there should be *preparation* in Our accesses unto him. Preparation of Our *persons*, by *puritie* of life, *Job 11. 13.* Preparation of Our *Services*, by choice of matter, *Iob 9. 14. Luk. 15. 17, 18.* Preparation of Our *Hearts*, by *finding* them out, *i* stirring them up, *k* fixing them, *ferching* them in, and *l* calling together all that is within us to prevail with God.

C 3

The

c *Vossius Rhetor. li. 5. ca. 12. sect. 7.*

d *Vide Gorreii definit. medic. & Laurent.*

Secl. 6.

e *Plutarch Apophthegm. * Josh. 23. 19. Joh. 4. 22.*

f *Eccles. 5. 1, 2. Gen 35. 2, 3. 1 Sam. 16. 5. Isa 1. 15, 16.*

g *Quantum à præceptis tantum ab auribus De longe sumus. Tertul. de Orat. cap. 7.*

h *ὅσον πῶν ἐστὶ καὶ αὐτῶν τοῦ χροῖνου.*

i *Ἀματι καὶ λυθροῦ πικρὰ λυγμενον ἐν χεῖρας αὐτοῦ Homer. Iliad 2.*

k *Sacerdos parat fratrum mentes dicendo sursum corda. Cyprian de Oratione.*

l *2 Sam. 7. 27. i Isa. 64. 7.*

m *Psal. 57. 7, 8.*

n *Psal. 103. 1. 2 Chron. 30. 19*

The services which we thus prepare, must be *Taken* from him. They must not be the issues of our own private and fleshly hearts. For nothing can go to God, but that which comes from him; and this phrase seemeth to import these three things. 1. We must attend unto his *will*, as the *Rule* of our prayers. 2. We must attend unto his *precepts*, and *promises*, as the *Matter* of our prayers. 3. We must attend unto the *Guidance* of his *Holy Spirit*, as the *life and principle* of our prayers, without which we know not what to ask.

And prayers thus Regulated are most seasonable, and sovereign duties in times of Trouble. The key which openeth a doore of mercy, the sluice which keepeth out an Inundation of Judgements. *Jacob* wrestled and obtained a blessing, *Hos.* 12. 4. *Amos* prayed, and removed a Curse, *Amos* 7. 1. 7. The woman of Canaan will not be denied with a deniall, *Matt.* 15. 24, 27. The people of Israel will begge for deliverance even then when God had positively told them, that he would deliver them no more, *Judg.* 10. 13, 15. *Jonah* will venture a prayer from the bottome of the Sea, when a double death had seised upon him, the belly of the deep, and the belly of the Whale, and that prayer of his did open the doores of the Leviathan, as the expression is, *Iob* 41. 14. and made one of those deaths a deliverance from the other.

O let the Lords Remembrancers give him no rest. *P* There is a kind of omnipotencie in prayer, as having an Interest and prevalence with Gods omnipotencie. *¶* It hath loosed iron chains; It hath opened

m 1 Joh. 5. 14.
n 2 Sam. 7. 25.
o Rom. 8. 36.
Zach. 2. 10.
Job 37. 19.
vide Aug. Epist.
105. Et Epist.
12 l. ca. 15.

p Dei potentiam
 servi preces
 impediabant.
 Hieron. ad
 Gaudentium.
q Act. 16. 25,
 26.
r Act. 12. 5, 10.

opened Iron gates : It hath ^c unlockt the windows of heaven : It hath ^t broken the bars of death. Satan hath three titles given him in the Scripture, setting forth his malignitie against the Church of God.

A ^u *Dragon*, to note his *malice*, a ^x *Serpent*, to note his *subtiltie*, and a ^y *Lion* to note his *strength*. But none of all these can stand before prayer. The greatest *malice*, the malice of *Haman*, sinks under the ² prayer of *Esther*; the deepest *policy*, the counsell of *Achitophel*, withers before the ^a prayer of *David*: the hugest *Armie*, an host of a thousand thousand Ethiopians runne away like Cowards before the ^b prayer of *Asa*.

How should this incourage us to treasure up our prayers? to besiege the throne of Grace with armies of supplications? to Refuse a denial? to break through a Repulse? He hath ^c blessed those whom he did cripple : he hath ^d answered those whom he did reproach : he hath ^e delivered those whom he did deny. And he is the ^f same yesterday and to day. If he save in ^g six and in seven troubles, should not we pray in six and in seven Extremities? Certainly in all the Afflictions of the Church when prayers are strongest, mercies are neereſt.

And therefore let me Humbly Recommend to the Cares of this Honorable Assembly amongst all your other pressing affairs, the providing that these solemne dayes, wherein the United prayers, of this whole Kingdom should with strongest Importunities stop the breaches, and stand in the gaps at which Judgements are ready to rush in upon us, may with more obedience and solemnitie be observed,

f¹ Kin. 18. 41.
Fulmen de Cælo
precibus suis
contra hostium
machinamen-
tum extorſit,
suis pluviâ im-
petratâ cum ſiti
laborarent. Tu-
lius Capitolin.
in Antonino.
vide Iustin.
Martyr. Apol. 2
Tertul. Apolog.
c. 5. 39. 40. Et
ad Scapulam.
c. 4.
t Joh. 1. 40. 43
u Revel. 12. 3.
x Gen. 3. 1.
y 1 Pet. 5. 8
z Eſſer. 4. 16.
a 2 Sam. 15. 31
b 2 Chron. 14.
9. 11. 12.
c Gen. 32. 25.
28.
d Mat. 15. 26.
28.
e Judg. 10. 13.
16.
f Heb. 13. 8.
g Job 5. 19.

ved, then indeed of late they are. It is true, here, and in other Cities, and populous places, there is haply lesse cause to complain. But who can without sorrow and shame behold in our Countrey towns, men so unapprehensive either of their brethrens sufferings, or of their own sins and dangers, as to give God quite over, to let him rest, that they themselves may work; to come in truth to *Iehorams* resolution, Why should we wait upon God any longer? to grudge their brethrens and their own souls and safeties one day in thirtie, and to tell all the world that indeed their dayes work is of more value with them then their dayes worship, multitudes drudging and moyling in the earth, while their brethren are mourning and besieging of heaven. I do but name it, and proceed.

The second part of the Institution was the *particular form* suggested unto them according unto which their addresses unto God are to be regulated, which consisteth of two parts, a *prayer*, and a *promise*. The prayer is for two *Benefits*, the one *Removeall* of *sin*, the other *Conserring of Good*. In the *promise* or *Restipulation* we have first their *Covenant*, wherein they promise two things. 1. *Thanksgiving* for the hearing and answering of their prayers. 2 A *speciall care* for the Amendment of their lives. Secondly, the *Ground* of their Confidence so to pray, and of their Resolutions so to promise, *Because in thee the fatherlesse findeth mercy*. My meditations will be confined within the first of these, The prayer of the Church in their feares and sufferings, wherein I shall begin, in the Prophets order, with their prayer against sin, *Take away all Iniquitie*. The

The word signifies, 1. To-expiate, and make atonement by a sacrifice. So the scape Goate (which was a signe of Christ our Sacrifice as risen and living againe) is said to carry the sinnes of the people into the wilderness, *Levit. 16. 22.* Thereby signifying Christs taking our sinnes from us, *Job. 1. 29. Heb. 9. 28. 2.* To forgive, which in the Court of mercy is the taking of sinne away, *Psal. 32. 1. 5. 3.* To remove or take away by destroying. So it is used, *Hos. 1. 6. Job 32. 22.* and is sometimes used to expresse Burning, *2 Sam. 5. 21. Nahum. 1. 5.* so sinne is said to be destroyed, *Rom. 6. 6.* to be subdued, *Mic. 7. 19.* to be purged away with the spirit of Judgement and burning, *Isa. 4. 4.* The meaning then is, Take away all our sinnes from us, lay them upon Christ our Sacrifice, for his Merit pardon them, by his Grace destroy and subdue them, that so the root of Judgements being removed, they likewise may therewithall be removed too. From hence the Observation which I shall insist upon is this :

When God threatneth Judgements, we in our Conversion unto him should pray against sinnes. Our eye of sorrow should be more upon that which dishonoureth him, then upon that which afflicts our selves ; more upon that which is contrary to his Image, then upon that which is contrary to our own nature : more upon that which defileth, then upon that which paineth us. ^a *Pharaoh* cares for nothing but the removall of death : ^b *Simon Magus* for nothing but to have perdition and the

D gall

Sect. 7.

^aExod. 10. 17.^bAct. 8. 24.

^a 2 Reg. 2. 21.^b 2 Sam. 24.
17. 25.^c Exod. 32.

31. 32.

34. 9.

Num. 14. 19.

^d Psal. 25. 8.

32. 4, 5.

38. 3, 4.

51.

^e Lam. 3. 39.

40.

Sect. 8.

gall of bitterness kept from him. But good men, like wise Physicians cure the disease at the root, as ^a *Elisba* did the waters by putting Salt into the Spring head. The Angel was smiting the people with a plague, ^b *David* betakes himself to the right remedy, *I have sinned, I have done wickedly*; He goes not to the Physicians, but to the Altar to make atonement for sin, and so the plague was stayed. Destruction was threatned against *Israel* for their Calfe, their murmurings, their rebellions. *Moses* stands in the gap to divert it, *Psal. 106. 23*. But how doth he doe it? surely by praying against their sinnes. ^c *O this people have sinned a great sin, O that thou wouldest forgive them!* A sick man was brought to *Christ* to be healed, *Mat. 9. 2*. *Christ* overlooks the disease, and begins at the sin, *Son, be of good cheer, thy sins are forgiven thee*; and this being forgiven, the malignitie of the disease was removed, though the matter should have remained. This was the usual method of ^d *David* in his troubles, to throw over these *Shebaes* that had wrought his woe. *Blot out, wash thoroughly, cleanse, create, renew*: he is far more importunate for pardon and purging, then for ease and comfort. Complaining in trouble is the work of a man, but ^e *repenting* is the work of a *Christian*.

The Reasons of this point are these Three.

I. If a Judgement should be removed, while sin remains, it is not removed in mercy, but in anger: for many times God gives over punishing in displeasure, as a man throweth away the rod

rod when his scholler is incorrigible. *why should you be smitten any more? you will revolt more and more*, Isa. 1. 5. If men be settled on their lees, and will not be reclaimed, there cannot an heavier punishment light upon them, then to be ^a without punishment, to be left to themselves, and the fury of their own wills, speedily to work out their own perdition, that their own pleasures may become their plagues, and the liberty of their own lusts, their forest bondage. God may take away in wrath that which he sent in anger, *Hof. 13. 11.* as on the other side he may punish sin then when he forgiveth it, and may visit iniquitie with rods then when he will *not utterly take away his loving kindnesse* from a people, *Psal. 99. 8. 89. 32, 33.*

Julian. lib. 5. cap. 4. Parci sibi putat, cum excecetur, & servetur ad ultimam opportunitatemque vindictam. Aug. in Psal. 9. Ad utilitatem quosdam non exaudis, ad damnationem quosdam exaudis. In Psal. 21. Iratus dat Amanti quod male amat, in Psal. 26. Magna Ira est quando peccantibus non irascitur Deus. Hieron. Ep. 33. Et in Psal. 140. Indignantis Dei major hec plaga. Cyprian de Lapsis. O servum illum beatum cujus Emendationi Deus instat, cui dignatur irasci, &c. Tertul. de patient. cap. 11.

II. If a Judgement be removed, so long as sin remains it is gone *cum animo Revertendi*, either the same or a worse is likely to succeed, for God will ^b overcome when he judgeth. Pharaohs stubbornnesse did but increase his plagues. God will not endure that the ^c pride of man should outvie his Justice. If we do not take Christs warning to go and *sin no more*, we have great cause to feare his inference, that *a worse thing will come upon us*, *Joh. 5. 14.* If we do yet exalt our selves, God will ^d yet plead with us. If we will ^e walk contrary unto him, he threatneth to do the like unto us, and to

^a Hof. 4. 14.
Psal. 11. 12.
Ezek. 24. 13.
Rom. 1. 24. 28.
Rev. 22. 11.
Exaudit propitius, non exaudit iratus : & rursus non exaudit propitius, exaudit iratus.
non parci propitius, parci Iratus.
Aug. contra

^b Rom. 3. 4.

^c Exod. 9. 17.

^d Jer. 2. 9.

^e Levit. 26. 18.
21. 24. 28.

^a Isa. 9. 12.

punish us seven times more for our sins. If we do not turn unto him that smiteth us, then his anger in smiting shall not be turned away, but his hand shall be stretched out still. God can bring clouds after rain; distresses in Ireland after distractions in Scotland; and distractions in England after distresses in Ireland; mischief upon mischief; and counsell against counsell, *Manasse* against *Ephraim*, and *Ephraim* against *Manasse*, to vex, and weary out a sinfull people, till they pine away in their Calamities.

III. Sin being removed, though the affliction should not be removed, yet it is sanctified and turned into good. Repentance like the *Philosophers stone*, can turn Iron into Gold; can make *Golden Afflictions*. So the triall of our faith, that is, our affliction, is said to be *more precious then Gold*, 1 Pet. 1. 7. Whereas sin remaining is like *Copres* which will turn wine or milk into inke. It converts the blessings of God into the provisions of lust. Cankers learning with pride, and wit with prophanenesse, and wealth with luxury; like Leaven which turns a very Passover into pollution. As the ^b Pearl, which is an Ornament to the woman which weares it, is a disease to the fish which breeds it: as the same perfume which refresheth a Dove, is mortall to a Vulture; as the same pillar & cloud was light to Israel, but dark to Egypt: the same deep a path to Israel, but a grave to Egypt: so the same blessings which by grace are converted into comforts, by sin are abused into dishonourable services. Sweet powders

^b *Athenens.*
lib. 3. cap. 13.

Hag. 2. 13.

ders can make leather an ornament, when the *Sanies* of a plague-sore will render a robe infectious. As it was said of *Naaman*, He was a great man, an honourable man, a mighty man of war; ^a *But he was a Leaper*: so what ever other ornaments a man hath, sin stains them with the foulest *But*, that can be brought to deprave the fairest endowments. A learned man, a wealthy man, a wise man, an honourable man, *But a wicked man*. This makes all those other good things tributary unto Satan.

And therefore as the ^b gold and silver of the *Canaanites* was to passe through the fire before it could be used by *Israel*: so all other blessings bestowed on men, must passe through the spirit of *Judgement and burning*, through the purifying waters of *Repentance*, before they can bring honour to the Author, or comfort to the enjoyer of them. When Christ overcometh Satan, ^c *he taketh from him all his armour, and divideth the spoils*, Luk. 11. 21. How doth he divide the spoils? surely he maketh use of that wit, wealth, power, learning, wisdom, interests, which Satan used against Christs Kingdome, as instruments and ornaments unto the Gospel. As when a Magazine in warre is taken, the Generall makes use of those armes which were provided against him, for his own service.

And as sin doth thus corrupt blessings, so on the other side Repentance doth sweeten Judgements, and can ^d turn afflictions into matter of comfort. As scarlet puls out the teeth of a Serpent,

^a 2 Reg 5. 1.

^b Num. 31. 32.

^c τὸν χεῖρα συλή-
σας περὶ τῶν κοί-
λας ἐπὶ νίκας.
Homer lli. 11.
*Qui se dede-
bant arma tra-
debant. Caesar
de Bello Galli-
co. lib. 3.
^d Venenum ali-
quando pro Re-
medio fuit. Sen.
de Benefic. li. 2.
cap. 18.*

*Medici pedes
et alas Can-
tharidis, cum
sit ipsa morti-
fera, prodesse
dicunt. Plut. de
audiend. poetis.*

pent, so this takes away the sting of a Judgement. As wine draweth a nourishing vertue from the flesh of Vipers: as hot birds can feed upon Iron, & purge their bodies with swallowing of stones; so *repentance*, though it should not remove a Judgement, yet it can feed upon it, and fetch meat out of the Eater, and out of the strong sweetnesse.

There are two Evils in Afflictions. Their *thorne in the flesh*, as they are matter of paine, and their *snare to the Conscience*, as they are matter of *Temptation*. As there are two things in a chain or fetter, the *heaviness* whereby it loads, and the *hardnesse* whereby it gaules. Now as a prisoner, though he cannot make his chain lighter then it is, yet by lining it with wooll or other soft things, he can prevent the galling: so Repentance though it take not away the *pain* of Affliction from the *flesh*, yet by meekning and humbling the soul, with silence and quietnesse to *bear the indignation of the Lord*, and *accept of the punishment of sin*: it removeth the *temptation* and malignitie of it from the *Conscience*. And thus as *Protagoras* by his naturall dexteritie ordered the burden which he was to bear with more ease and advantage: so Pietie makes Judgements, by spirituall prudence, more easie to be born, and the light yoke of Christ, as bladders in a deep water, bears up the spirits of men from sinking, and lightneth every other burden. And therefore as he in *Plutarch* said of the *Scythians*, that though they had no musick nor Vines amongst them,

yet

^a Isa. 8. 21.
² Chro. 28. 22.
 Rev. 16. 10.

^b Mic. 7. 9.
 Levit. 26. 41.
 Jer. 10. 19.

^c A. Gell. li. 5.
 cap. 3.

^d Plut. Scyth.
 c. 2.

yet they had Gods : so what ever other things may be wanting to a people, yet if God be their God, they are not destitute of any happinesse. ^aYea as those Roses are usually sweetest which grow neereſt unto ſtinking weeds : ſo the comforts of Gods Spirit are ſtrongest when a man is otherwiſe perplexed with the greater difficulties. It was promiſed unto *Jofiah*, that he ſhould die in peace, *2 Chron. 34. 28.* and yet we find that he was ſlain in war, *Chap. 35. 24.* His weeping and humiliation altered the very nature of trouble, and made warre to be peace unto him.

Now for the Uſe and Application of this point ; This ſerveth, firſt, to inſtruct us how to deprecate Calamities when God ſhaketh his Rod over us. There ^bis nothing in all the world that God is angry with but ſin : for all other things are his own works, in the goodneſſe of which he reſted with ſingular complacency and delight. Sin is that againſt which Gods arrows are directed ; and as the arrow ſticks in the Butt unto which the mark is faſtned : ſo the judgments which are ſhot at ſin, muſt needs light upon us unto whom ſin cleaveth. The way then to divert the arrow is to remove the mark. It is true, God doth ſometimes bring afflictions without reſpect to the provocations of ſin, upon his beſt ſervants. As, if a man ſhould ſhape out of a maſſe of gold ſome excellent veſſell, though the gold be never ſo pure, yet it muſt paſſe through the fire and the hammer again. But it is certain too, that no affliction comes in *Anger*
but

^a *Plut. de Sanitate tuend.*

Seſt. 9.

^b *uſque ad delictu hominis Deus tantum bonus, exinde Judex & ſeverus, &c.*
Tertul. contra Marcion. l. 2. c. 11. 14.

but with respect to sin. And the *Anger* of God is the bitterest thing in any Calamitie.

Now for diversion of this, there is no way but to get sin removed. Take the bark from a tree, & the sap can never find way to the boughs. Sin is the *Vehiculum* which carries shame and sorrow to the soul. Take away that, and a Judgement hath no *Commission*. You may find an *Error* in it, if you be not the same men that you were when it issued forth, for God shoots no arrows to hurt the body of his Son. It is true, *Job* complains that *Gods arrows did stick in him*, *Job 6. 4.* But these were not for ^a *destruction*, but for *triall*: as men shoot bullets against armour of proof, not to hurt it, but to praise it. *Job* in this case was brought forth not as a *malefactor* to suffer, but as a *Champion* to triumph. Let a man take what course he can to keep off Gods judgments, and hide himself in the closest protection that humane power or policy can contrive, so long as he keeps his sin within him, Gods arrows will get through at one ^b *joynt* or other. A naked man with Innocency, is better armed then *Goliath* in brasse or Iron.

We are apt in our distresses to howl, and repine, to gnaw our tongues, and teare our flesh in the anguish of our sufferings. Like the silly Hart, which runs mourning and bleeding, but never thinks of getting out the fatall dart which sticks in his side. We look ^c *upward* to see whether help will drop into our mouthes; and we look *downward*, to see whether humane succours will

^a Verberat & lacerat, non est sevitia, Certamen est. Seneca. de provid. c. 4. Tentationibus non vincitur fides, sed probatur. Cyprian de Mort. Aug. de Civ. Dei, l. 1. c. 29, 30. lib. 4. cap. 3.

^b 1 Kin. 22. 34.

^c Isa. 8. 21, 22.

will avails us. But we look not *inward*, to find out the ^a *plague of our own hearts*, that we may be rid of that. And till this be done, sin doth as naturally draw and suck judgements to it, as the Loadstone doth iron, or Turpentine fire. Indefatigable have been the pains of this High Court, to make up the breaches that threaten us, and to heal the Land. Whence comes it that our distractions remain unremoved? Certainly our leaks are not stopped, our sins are not thrown away, we labour at the pump to get the water out, but we do not take care to cure the passage at which it enters in: we are old bottles still, and ^b *God will not put new wine into old bottles*. If men would spend their murmurings and reproaches rather upon their *sins* than upon their *Physicians*, the work would be sooner done. When the Temple of God was to be new built, and a publick restitution of the face of things unto glory and splendor was in agitation, the ^c *Prophets* call upon Gods people in speciall then to repent. Impenitency puts obstructions to Gods mercy, and to all noble enterprises. So long as our lives are as bad as before, how can we expect that our condition should be better? in that case mercies themselves become no mercies: as in the case of Repentance, judgements would be no judgements. If we turn from our evill wayes, God hath engaged himself by a solemn promise, that *he will do us no harm*, Jer. 25. 6. Otherwise to busie our selves in outward Ceremonies of Repentance, bodily fasting, and verball praying, is

E

in-

^a 1 King. 8. 38.

^b Mat. 9. 17.

^c Hag. 1. 6.
Zach. 1. 3.

indeed but to flatter God, and, if we could, to deceive him. And God will answer such men not according to the *prayer of their lips*, but according to the *Idol of their hearts*, Ezek. 14. 4, 5.

Sec. 10.

Secondly, this teacheth us how to pray against sin. It must be against *all*, and in *all respects*. In the Hebrew text there is a kind of unusuall transposition of the words, כל-השם-א. The word *All* is first. Me thinks it doth intimate an Intentnesse of the Church upon that point, to have, if it were possible, all taken away at the very first. If there be one leak in a ship, one gap in a wall, one gate in a Citie unprovided for; it is enough to sink a ship, to drown a Countrey, to betray a Citie. One little boy thrust in at a window, can unlock the doore for all the rest of the theeves. It was but one *Jonah* that raised a tempest, but one *Achan* that troubled a Camp, and one sin generally unrepented of, were enough to undo a Kingdom. Do not say it is a little one, and my soule shall live. Even the *Philosopher telleth us, that sometimes ἀσκήματα ἐλαχιστα are μέγιστα, the smallest errors prove most dangerous. How little soever it be in its own nature, it becomes hainous by thy allowance. It is as much treason to coin pence as twenty shilling pieces, because the Royall authoritie is as much violated by the one as the other.

* *Arist. Rhet.*
l. 1. Et *polit. li.*
5, cap. 8.

This then we must first and principally remember, to set our selves against *all sin*. In *Confession* none to be dissembled, in *Supplication* none to be excepted, in *Conversion* none to be reserved: never

ver-give it over so long as any is left. O Lord, yet it works, yet it lives, yet it tempts, yet it pains me. Sin hath not done *accusing* of me, let not thy *mercy* have done *forgiving* of sin. Sin hath not done *rebell*ing in me, let not thy *Grace* have done *subduing* of sin. When men kill Snakes or Vipers, so long as they see them pant, or offer to thrust out a sting, they strike them still. Sin like the thief on the Crosse, when it is fast nail'd and kept from its old tyrannie, yet will, as much as it can, revile, and spit out venome upon Christ. O therefore give it not over, break the legs of it, crucifie it clean through, till it be quite dead. None can pray or turn unto God in truth, or hope to be delivered from Judgements in Mercy, so long as he holds fast any known sin. Can any man look to receive benefit by the blood of Christ, who hugs the villaine that shed it? Is it not treason knowingly to harbour and entertain a Traytor? Whosoever loves and holds fast sin, lies unto God in every prayer that he makes.

This serveth to reprove and humble us for our hypocrisie and halvings with God in our conversions from sin, and confessions of it, we are willing to pray for the *pardon* of them all, we would have none hurt us: but when it comes to *parting*, and taking all away, this we cannot away with. Some are fat, delicate, golden finnes, we would faine spare these, as ^a *Saul* did *Agag*, and hide them as ^b *Achan* did his wedge. ^c *Herod* hears *John* gladly in many things, but if he restrain him of his *Herodias*, he must expect to be

^a 1 Sam. 15. 9.^b Josh. 7. 21.^c Mark. 6. 20.

^a Aft. 26. 28.^b 2 King. 10.

30, 31.

himself restrained.^a *Agrippa* will be almost a *Christian*, but altogether may chance bring a chain with it. ^b *Jehu* will down with *Baal* and his Priests, but he knows not how to part with his *Calves*, lest he venture his Kingdome. *Policy* is ever entering Caveats against *Piety*. Thus men huck, and stand upon abatements with Christ in the Bargain of Salvation, not considering that the purchase of heaven, is like the buying of the Sibyls propheticie, the longer we stand off, the dearer every day it will cost us; the more tears, the harder repentance, the deeper sorrow, the stronger cries. These men know not the price of a soule, nor the worth of a Saviour.

O if Christ should have served us so in dying for sin, as many of us do serve him in turning from sin, what a condition had our souls been in? If he had dyed for some sins, and not for others; if he had been unwilling to save us to the uttermost, as we are to serve him to the uttermost; if he should have stopt before he came to *Consummation est*, and left any one drop of that bitter Cup for us to drink after him, would it not have caused our belly to swell, and our thigh to rot, and made us for ever incapable of any other mercy then onely a lesse damnation?

Well, (beloved,) Christ expecteth, that as he died for all sin, so we should die to all: he will be counted ^c *worthy of all acceptation*, before he will bestow himself: he will not suffer his Bloud and his Mercy to mingle with sin, or to be a protection to it: he cannot endure mingling of the holy seed

^c 1 Tim. 1. 15.

Zeph. 1. 5.

1 Reg. 17. 33.

Nehem. 13. 24.

seed with the prophane : swearing by God, and swearing by *Malcham* : *Samaritan Services*, to be for the Lord in one thing, and for the world and flesh in another, one step straight, and another crooked; one speech *Ashdod*, and another *Canaan*; to let our conversation be yea and nay, a mungrill service; ^a In this I will do as you bid me, but in that I will not; like the *Jews* that would buy Christs bloud with money, but not take the money into the treasure; they were fearfull to defile their Chests, but not to defile their Consciences : This Christ cannot away with. It is dangerous to say with the ^b *Pharisee*, This I am not, and that I am not; or with the ^c *young man*, This and that I have done, and in the meane time to have one thing lacking, to have one doore locked up still to keep Christ and salvation from us : whosoever keeps a covetous heart for the world, or a sensuall heart for the flesh, or a proud heart for the Devill, is unworthy of Heaven by his own Election, and would not goe in thither if the doore were wide open : he would not find there any fuell for these his lusts, any *Nabal*, or *Cosbi*, or *Diotrephes* to converse withall. And surely, he that doth any ^d *one* wickednesse with allowance, in Gods construction, is habitually guiltie of all, *Jam.* 2. 10. *Luk.* 16. 10. *Ezek.* 18. 10. 13.

^a *Alterne inter cupiditate nostram & penitentiam vices sunt.* Senec. de otio Sap. ca. 27. Maximum judicium malæ mentis fluctuatio. Ep. 120. Vir bonus ἀνταμύλητος Arist. Ethic. li. 9. cap. 46. τρεπόμενος. li. 1. cap. 10. μοχθηροὶ τὸ βέλαιον ἐκέρχουσιν. lib. 8. cap. 8. ἔκ ἐδ' ὧν μὲν ἐφ' ὧν δ' ἑαλλ' ἐν ἑξεί ἐν ποσὶ-ας, &c. Clem. Alex. Strom. lib. 4. Nulli servorum licet ex his quæ dominus imperat, quod placuerit assumere, quod

displacuerit repudiare. Salvian. de provid. lib. 3. ^b *Luk.* 18. 11. ^c *Mar.* 10. 20. ^d *Qui uno peccavit omnium reus est, peccans contra Charitatem in qua pendunt omnia,* Aug. Epist. 29. Si pauca simulacra circumferat in una Idololatria est, si unam thesam trahat, Jovis tamen plaustrum est, Tertull. Vide Senec. de Benefic. lib. 4. cap. 26, 27. lib. 5. cap. 15.

Therefore

2^d Sam. 16. 11.

Therefore in this case as *Samuel* said to *Jesse*, *Are here all thy children?* if any be left he will not sit down till he come. So we must conceive in our confessions & abrenunciations of sin, that *Christ* asketh us, *Are here all?* if any be reserved, I will not take possession till that be cast out: there must not an ^b *hoofe* be left in *Egypt*, if *God* be to be served. *Gods* Law, as well as mans, disallows *Inmates* in the same house: he will not endure a ^c *divided* heart: he is *heire of all things*, there lies no *Writ of partition* in his *Inheritance*, his *Title* is so good that he will never yeeld to a *Composition*, he will have *all* the heart or none.

c *Psal.* 12. 2.*Jam.* 1. 8.*Psal.* 119. 104.

128.

4. We should therefore be exhorted (in time of trouble especially) to set about this great work, to fall foule upon our sins, to complaine against them to *God*, as the *Achans* that trouble *Israel*, as the corrupters and betrayers of our peace, to set our selves in *Gods* eye, and not to dare to lie unto his holy Spirit, by falsenesse or hypocrisie; as if we could reserve any one sin unmortified which he should not know of. But being in his sight to whom all things are naked and open, to deal in all sinceritie, and to hate sin even as he hates it.

Heb. 4. 13.*Gen.* 17. 1.2 *Cor.* 2. 17.

Sect. II.

There are five notable duties which these three words, *Omnem tolle iniquitatem*, do lead us unto.

1. *Sense of sin*, as of an heavie burden, as the Prophet *David* calls it, *Psal.* 38. 5. Such sense our Saviour requires in true penitents, *Come unto me all yee that are weary and heavy laden*, *Mat.* 11. 28. To cōceive them heavier then a *Milstone*, *Luk.* 17. 2.

Then

Then the weight of a *Mountain*, Luk. 23. 30. O what apprehension had *S. Peters* converts of sin, when they felt the nails wherewith they had crucified Christ, sticking fast in their own hearts, & piercing their spirits with torment and horror?

Act. 2. 37. Oh what apprehensions had the poor *Taylor* of his sins, when he came as a prisoner before his own prisoners, springing in with monstrous amazement, & consternation of spirit, beseeching them to tell him, *what he should do?* *Act. 16. 23. 30.*

Consider it in its *Nature*: an Universall bruise and sickness, like those diseases which Physicians say are *Corruptio totius substantiae*, from head to foot, *Isa. 1. 5, 6.* And who doth not feel such an Universall languor to be an heavie burden? for a man that must needs labour, to have weights hung at his hands; that must needs walk, to have clogs fastened to his feet, how can he choose but cry out with the Apostle, *O wretched man that I am, who shall deliver me?* *Rom. 7. 24.*

Consider it in the *Curse* that belongs unto it. *A Roll written within and without with curses.*

Ezek. 2. 10.

Look outward, and behold a curse in the *Creature*, Vanitie, Emptinesse, Vexation, Disappointment; every creature armed with a sting to revenge its Makers quarrell.

Look inward, & behold a curse in the *conscience*, accusing, witnessing, condemning, haling to the tribunall of vengeance; first defiling with the *allowance*; & after terrifying with the *remembrance* of sin.

Look upward, and behold a curse in the *heavens*, the *wrath of God* revealed from thence upon all unrighteousnesse.

Rom. 1. 18.

Look

Look downward, and behold a curle in the earth, Death ready to put a period to all the pleasures of sin, and like a trap-doore to let down into Hell, where nothing of sin will remain, but the worme and the fire.

Look into the scripture, and see the curse there described: an everlasting banishment from the glory of Gods presence: an everlasting destruction by the glory of his power, 2 Thes. 1. 9. The Lord shewing the jealousie of his Justice, the unsearchableness of his severitie, the unconceivableness of his strength, the bottomless guilt & malignity of sin, in the everlasting destruction of ungodly men, and in the everlasting preserving of them to feele that destruction: who knoweth the power of thine anger, saith Moses. Even according to thy feare, so is thy wrath^b. It is impossible for the most trembling consciences, or the most jealous fears of a guiltie heart, to look beyond the wrath of God, or to conceive more of it then indeed it is. As in peace of conscience, the mercy of God is revealed unto beleivers from faith to faith: so in anguish of conscience the wrath of God is revealed from fear to fear.

A timorous man can fancy vast and terrible fears, fire, sword, tempests, wracks, furnaces, scalding lead, boyling pitch, running bell-metall; and being kept alive in all these to feel their torment: But these come farre short of the wrath of God, for first, there are bounds set to the hurting power of a creature, the fire can burn, but it cannot drown; the Serpent can sting, but he cannot teare in pieces. 2. The fears of the heart are bounded within those

^a Anima in corpore erit non vivendi causa sed dolendi.
Aug. de Civ. Dei. li. 13. c. 2.
Prima mors animam nolentem pellit à corpore, secunda nolentem retinet in corpore, Ibid. l. 2. c. 3.

^b Psal. 90. 11.

those narrow *apprehensions* which it self can frame of the hurts which may be done. But the wrath of God proceeds from an *Infinite* Justice, and is executed by an omnipotent and *unbounded* power, comprising all the terror of all other Creatures, (as the Sun doth all other light) *eminently* and *excessively* in it. It burns, and drowns, and tears, and stings, and bruises, and consumes, and can make *nature* feel much more then *reason* is able to *comprehend*.

O if we could lay these things seriously to heart (and yet these are but lowe expressions, of that which cannot be expressed, and cometh as short of the truth it self as the picture of the Sun in a table, doth of the greatnesse and brightnesse of it in its own Orbe) should we not find it necessary to cry out, *Take away all iniquitie?* this sicknesse out of my soul, this sword, this nayle, this poysoned arrow out of my heart, this *Dagger* of *Ehud* out of my belly, this millstone, this Mountain from off my back, these stings and terrors, these flames and Furies out of my Conscience? Lord, my wounds stinke, my lips quiver, my knees tremble, my belly rots, I am feeble, and broken, and roare, and languish; thy wrath lyes hard upon me, and thy waves go over my head.

O if we had but a view of sin as it is in its *native foulnesse*, and did feel but a touch of that *fury* that God is ready to powre out upon it, this would stain all the pride of man, and soure all the pleasures of sin, and make a man as fearfull to meddle with it, as a guilty woman with the *bitter water* which caused the Curse. Most true was that which *Luther*

F

spake

spake in this point. If a man could perfectly see his own evils, the sight thereof would be a perfect hell unto him: and this God will bring wicked men unto. *Reprove them, and set their sins in order before them, Psal. 50. 21.* Make them take a view of their own hearts and lives, fuller of sins then the Firmament of stars, or a furnace of sparks. O Consider this you that forget me, saith the Lord: *lest I teare you in pieces, and there be none to deliver you.*

Seet. 12.

* *Athenus.*
lib. 1.

The second dutie is *Confession*, for he that cries to have sin taken away, acknowledgeth that it lies upon him. A full *Confession* not of many, but of All sins, either *actually* committed, or *habitually* comprised in our body of sin. * As he in the Comœdian said, that he had invited two guests to dinner *Philocrates*, and *Philocrates*, a single Man, but a double Eater: So in examination of our selves we shall every one find sins enough in himself to denominate him a double and a treble sinner. A *free Confession*, not as *Pharaohs*, extorted upon the wrack; nor as that of *Judas*, squeezed out with anguish and horror, but ingenuous and penitent, arising from the purpose of a pious heart, that cometh like water out of a *Spring*, with a voluntary free-nesse; not like water out of a *Still*, which is forced with fire.

* Psal. 38. 2.
Ezek. 16. 63.
Ezek. 6. 9.
20. 43.
1 Cor. 11. 31.
Isa. 30. 22.

The third dutie is *wearinesse* and *detestation* of all sin, for we call not to have a thing removed till we be *weary* of it. Thus we are taught in the * Scripture, to be ashamed, and confounded; to loath, and abhor, to judge and condemne our selves; to throw sin away as a detestable thing, though it be a golden

or

or silver sin. A Spirituall Judgement looks on all sin as filthy and stinking; sheweth a man to himself as a vessell full of Dung, Scum, Excrements, and makes him out of quiet till he be thoroughly purged. For Hatred is *απὸς τὰ γένη*, against the whole kind of that which we hate.

The fourth dutie is an acknowledgement of our own *Impotencie* to remove sin from our selves. We have no more power then a slave in chains hath to get out of his bondage till another ransome him; then a dead body in a grave, till Christ raise it. Our Iniquitie takes hold on us, and keeps us down, that we cannot hearken or be subject to the will of God. If sin were not removed by a greater strength then our own, it would most certainly sink us into Hell.

The last dutie is an *Imploring* of Gods mercie and grace, that what we cannot do our selves, he would be pleased to do for us. * In works of Art it is hard to build, but easie to destroy. But in works of sin though Our *weaknes* is able to *Commit* them, yet none but Gods *power* is able to *demolish* them. * None but *Christ* is strong enough to overcome the *strong Man*. His *Person* onely hath strength enough to beare the Curse of sin: His *Sacrifice* onely *Merit* enough to make expiation for sin. His *Grace* onely vertue enough to remove the pollution of sin. Though we should take *Nitre and much Sope*, our sin would be *marked still*; but he cometh with *Refiners Fire and with Fullers Soape*, and can wash out all. It was his onely businesse of coming into the world, *To destroy the works of the Devill*.

e Psal. 14. 3.
2 Cor. 7.
*Omnis quem
panitet vexa-
tur secum.* Aug.
in Psal. 34.
Arist. Rhet.

Eph. 2. 1. 5.
Psal 40. 1. 2.
Rom. 5. 6, 7.
6. 24.
2 Cor. 3. 5.
Jer. 6. 10.
Rom. 8. 7.

* Facile est mo-
mento, quo quis
vel t, cedere of-
fensione magnæ
fortune: facere
et parare eam
difficile atque
arduum Liv l.
24. Corpora
leniè augescunt
cito extinguun-
tur. Tacit. Vit.
Agric.
Arbores Mag-
nas diu cresce-
re, unâ horâ
extirpari. Q.
Curt. l. 6. 7.
* Luk. 11. 21.
Jer. 2. 22.
Mal. 3. 3.
1 Joh. 3. 8.

Now the things which we pray for in this Petition are these three. 1. For *Remission*, that God would take away the condemnation of sin from us, by not imputing the guilt thereof unto us, but would cause it to *pass over* on Christ, on whom he hath *laid the Iniquitie of his people*. Such an Expression the Holy Ghost useth, *הטביל* the Lord hath caused thy sin to *pass over from* thee to Christ, 2 *Sam.* 12. 13. which being obtained all other Judgements are *ipso facto* removed to, so far as they import proper and vindictive punishment.

Secondly, for *Sanctification*, That the vertue of Christs Death, and the grace of his Spirit may subdue the power of sin, and cleanse and strengthen our consciences against the commands of it, and temptations unto it.

Thirdly, for continued *Renovation*, that as in Sanctification begun we have power against *all kinds* of sin, so by the continuall *supplies of the holy Spirit*, we may have further power against all *degrees* and remainders of sin. That Christ would *purge* our sin unto death, as our sin did him, and not give over mortifying it, till his blood be *revenged* of it to the *uttermost*, and our souls *delivered* from it to the *uttermost*.

I shall conclude the first part of the Petition with a short word of Exhortation unto this Honorable Assembly. ^a Those things which God *worketh* in us, and bestoweth upon us by his *Grace*, he also *requireth* of us by his *Command*: Sometimes he *promiseth* to turn us, sometimes he *commandeth* us to turn to him: Sometimes he *biddeth* us put away sinne

Isa. 53. 6.
Rom. 4. 8.

Heb. 9. 4.
Mich. 7. 19.

Sa. 13.

^a Ezek 36. 26.
Jer. 31. 18.
Ezek 18 31.
Isa. 1. 16.
Heb. 8. 12.

sinne, and sometimes he *promiseth* to take it away from us.^b In the one shewing us what is our *dutie*, and in the other where is our *help*. And as this latter consideration calleth upon our *Faith* to pray: So the former upon our *obedience* to work. I shall therefore (Right Honourable) humbly offer a double Exhortation unto all of you.

First, that every one of you would seriously endeavour to take away *all iniquity* from his own person. And unto this there lieth upon you a double Obligation; one with relation to the safety of your own souls, for whatever other honour, wealth, wisdom, learning, interest a man hath besides, if sin have the predominancy, they are but *Satans Magazine*, and that man his servant to imploy them against God that gave them: and the more mercies any man hath been trusted withal, the heavier judgement will be poured out upon the breach of that trust: Better be a *wooden vessell* to hold Wine, then a *silver vessell* to hold Excrements; better be a *Beggar* with the treasure of Gods grace, then a *Prince* with the load of a mans own sins.

But there is a *further tie* upon you, with relation unto the successe of that Honourable imployment whereunto you are called. *Ita nati estis, ut bona malaeque vestra ad Rempub. pertineant.* God will be sanctified in all those that draw neer unto him, as well in *civill*, as in *sacred* Administrations. It is very hard for a person in whom sin rules, to be constantly faithfull to any publique and honorable service. For *Grace onely establisheith the heart*, Hebr. 13. 9. *Achitophel*, a man of great wisdom fals from *Da-*

^b Lex Iubet,
Gratia Iuvat.
Aug. Epist. 95.
& Epist. 144.
& l. 3. contr. 2.
Ep. pelag. ca. 7.
Pitamus ut det,
quod ut habeamus
Iubet. in
Exod. quest. 55.
de bono viduitatis. cap. 17.

Tacit. Annal.
lib. 4.

vid: Ionah, a man of great valour, fals from *Solomon*. And admit he be faithfull, yet the sin of his heart sends out a prohibition to the wisdom of his head, and the labour of his hand: he that will be a fit vessel for his Masters uses, must first of all *purge himself*. 2 Tim. 2. 21. As we first cleanse a vessell before we use it. When *Ioshua* was to negotiate a publique *Reformation*, and to administer a publique service, his *filthy garment* must be taken from him, and he must be clothed with change of rayment, *Zach.* 3. 4, 7. Let every one of you make his publique service one argument more then he had before, for his necessary reformation, and let the piety of your lives bear witness to the integrity of your honourable undertakings.

Scē. 14.

R. Akika in
pirke Aboth.

Secondly, As you must take away sin from your selves, so make it your principall work to *take away iniquitie out of the Land*; Liberty, Property, Priviledges are sacred and pretious things, not to be in the least manner betrayed, yea in some sense we may look upon them, as the Jews upon their *Masora, tanquam legis & pietatis sepem*. As a fence and mound unto Religion it self. *Arbitrary* government would quickly be tampering in sacred things, because corruption in the Church is marvellously subservient and advantagious to corruption in the State. But the most Orient Pearl of this Kingdome is our *Religion*, and the bitterest enemies unto that, are our *sins*. These are the snuffes that dim our *Candlestick*, and threaten the removall of it; these the *leaven* that defile our *Passovers*, and urge God to passe away and depart from us; these the obstru-

obstructions between his sacred Majesty and you, and between both, and the happinesse of the Kingdome. Think seriously what wayes may be most effectuall to purge out this leaven out of the Land. The principall *sacrificing knife* which kils and mortifies sin, is the *word of God*, and the knowledge of it. It would have been a great unhappinesse to the Common-wealth of Learning, if *Caligula* had (as he endeavoured) deprived the world of the writings of *Homer*, *Virgil*, and *Livy*. But O! what an Egyptian calamity is it, to have in this Sun-shine of the Gospel, thousands of persons and families (as I doubt not but upon enquirie it would appear) without the writings of the Prophets and Apostles. A Christian *souldier* without his *sword*, a Christian *builder* without his *rule* and *square*, a Christian calling without the instruments and balances of the Sanctuary belonging to it. O therefore that every Parish had an indowment fit for a learned, laborious and worthy Pastor, and Pastors worthy of such endowments, that provision were made that every *family* might have a *Bible* in it, and (if by Law it might possibly be procured) the exercises of Religion therewithall, this would be the surest Magazine to secure the happinesse of a Kingdome: that all *reproachfull titles*, which the devill useth as scarcrows and whiflers to keep back company from pressing in upon Christs Kingdome, were by Law proscribed; That *scandalous* sins were by the awfulesse and severity of *Discipline* more blasted and brought to shame. That the Lords house were more frequented, and his day
more

Sueton. in Calig. cap. 34.

more sanctified, and his Ordinances more revered, and his Ministers, which *teach the good knowledge of the Lord*, more encouraged then ever heretofore. In one word, that all the severall fountains of the Common-wealth were settled in a sound and flourishing constitution. That in every place we might see *Piety* the Elme to every other Vine, the supporter to every other profession. *Learning* adorned with *Piety*, and *Law* administred with *Piety*, and *Counsels* managed with *Piety*, and *Trade* regulated with *Pietie*, and the *Plow* followed with *Piety*. That when *Ministers* fight against sin, with the sword of Gods Word, you who are the Nobles and Gentry of the Land, would second them, and frown upon it too; a *frown* of yours may sometimes do as much service to Christ, as a *Sermon* of ours. And he cannot but take it very unkindly from you, if you will not bestow your countenance on him, who bestowed his *blood* on you. That you would let the strictnesse of your lives, and the pietie of your examples put wickednesse out of countenance, and make it appear (as indeed it is) a base and a sordid thing.

If we would thus sadly set our selves against the sins of the Land, no power, no malice, no policies should stand between us and Gods Mercies; Religion would flourish, and peace would settle, and trade would revive, and the hearts of men would be re-united, and the Church be as a City compacted, and this Nation would continue to be as it hath been, like the Garden of *Eden*, a mirrour of prosperity and happinesse to other people; and God
would

would prevent us in the second part of our Petition, with the blessing of *goodnesse*, as soon as ever iniquity were removed, he would *do us good*; which is the second thing here directed to pray for, *Receive us graciously*.

In the originall it is קח טוב *Take good*, to wit, to bestow upon us; so *Taking* is sometimes used for *Giving*: He *received gifts* for men, so in the Psalm, he *gave gifts* to men, so in the Apostle: and it is not improbable, that the Prophet here secretly leadeth us to Christ the Mediator, who first receiveth gifts from his Father, and then poureth them forth upon his Church. *Act. 2. 23.*

The meaning then is. Lord when thou hast pardoned, weakned, mortified sin, go on with thy mercy, and being in Christ graciously reconciled unto us, give further evidence of thy Fatherly affection, by bestowing portions upon us. They shall not be cast away upon unthankfull persons, we will *render the Calves of our lips*, they shall not be bestowed upon those that need them not, or, that know where else to provide themselves. It is true, we have gone to the Assyrian, we have taken our *horses* instead of our *prayers*, and gone about to find out good; we have been so foolish as to think that the *Idols* which have been beholden to our own hands for any shape that is in them, could be instead of hands, and of God unto us, to help us in our need: but now we know that men of *high degree* are but a lie, that *horses* are but a *vanity*, that an *Idoll* is *nothing*, and therefore can give nothing. That power belongeth unto thee, none else *can do it*, That *mercy*

G

belongeth

Sect. 15.

Gen. 43. 34.

Psalm 68. 19.

Ephes. 4. 8.

Psalm 62. 9.

33. 17.

20. 7.

1 Cor. 8. 4.

belongeth unto thee, none else *will do it*, therefore since in thee onely the *fatherlesse find mercy*, be thou pleased to do us good.

We will consider the words, first, *absolutely*, as a single prayer by themselves. Secondly, *relatively*, in their connexion, and with respect to the scope of the place.

From the former consideration, we observe, That *all the good we have is from God*; he onely must be sought unto it for; we have none in our *selves*, I know that in me, that is, *in my flesh dwelleth no good*, Rom. 7. 18. we can neither ^a think, nor speak, nor do it.

And missing it in *our selves*, it is all in vain to seek for it in *things belowe* our selves.

They can provide for our back and belly (and yet not that neither without God: the root out of which the fruits of the earth do grow, is above in heaven, the Genealogie of Corn, and Wine is resolved into God. *Hose. 2. 22.*) But if you go to your Lands, or Houses, or Treasuries for physick for a sick soul, or a guilty conscience, they will all return an *Ignoramus* to that enquiry, salvation doth not grow in the furrows of the field, neither are there in the earth to be found any Mines or harvests of Grace or Comfort.

In God alone is the ^a *fountain of life*, he that onely ^b *is good*, he onely ^c *doth good*; when we have wearied our selves with having recourse to second causes here at last, like the wandering Dove, we must arrive for rest: *Many will say, who will shew us any good, Do thou lift up the light of thy countenance upon*

us,

^a Gen. 6. 5.
² Cor. 3. 5.
Matth. 12. 34.
Psal. 143.

^a Psal 36. 9.
^b Matt. 19. 17.
^c Psal. 219. 68.

us, Psal. 4. 6. From him alone comes every good gift, *Jam. 1. 17.* whether *Temporall*, it is his ^dbles-
sing that maketh the creature able to comfort us:
The woman touched the hem of Christs garment,
but the vertue went not out of the garment, but out
of Christ. *Luke 8. 44.* or whether *Spirituell*, fan-
sied ^e *faculties*, sanctified ^f *habits*, sanctified ^g *moti-
ons*, glorious ^h *relations*, in Predestination, Adopti-
on, and Christian Liberty: excellent ⁱ *gifts*, hea-
venly ^k *comforts*, all and ^l onely from him. And that
without change and alteration: he doth not do good
one while, and evill another, but goodnesse is his
proper and native operation; he is not the *Author*
of *sin*, that entred by the *devil*; He is not the author
of *death*, that entred by sin, and ^m *our destruction is*
of *our selves*. And therefore though the ⁿ Prophet
say, *Is there any evill in the City, which the Lord hath*
not done? Yer, he doth it not but onely as it is *bo-
num justitie*, good in order to his glory: For it is just
with God, that they who run from the order of his
Commands, should fall under the order of his *Pro-
vidence*, and doing willingly what he forbids,
should unwillingly suffer what he threatneth.

In one word, God is the *Author* of All good, by
his grace working it: the *Permitter* of all evill, by
his *patience* enduring it: the *Orderer* and disposer
of both, by his *mercy* rewarding the one, by his
justice revenging the other, and by his *wisdome* di-
recting both to the ends of his eternall glory.

This serveth to discover the free and sole working
of Grace in our first conversion, and the continued
working of Grace in our further sanctification: what-

d Prov. 10. 22.
Matth. 4. 4.
1 Tim. 4. 5.

e 1 Joh. 5. 20.
Phil. 2. 13.
Jer 32. 39.
Rom. 5. 5.
f Eph. 2. 8, 9, 10
Col. 2. 11, 12.
g 2 Tim. 2. 25.
Phil 2. 13.
h Eph. 1. 5, 6.
Joh. 1. 12.
i 1 Cor. 12. 6.
k 2 Cor. 1. 3.
Rom 15. 13.
l Concil. Mile-
vit. can. 3. 4. 5.
*Concil. Arau-
sican. secund.*
*Aug. de grat. &
lib. Arb. ca. 21.*
m Hos. 13. 9.
n Amos 3. 6.
Isa. 45. 7.
Vid. Tertul.
cont. Marcion.
li. 2. ca. 14.

Seet. 16.

o Aug. de grat.
& li. arb. ca. 16.
de grat. Christi
ca. 29. cont. 2.
ep. Pelag. li. 4.
c. 6. de perfect.
justitię ca. 19.

p Aug. de civ.
Dei. li. 12. c. 9.
Field of the
Church. l. 1. c. 2

q Aug. li. de pa-
tientia. c. 18.

r 1 Cor. 2. 12.
14.
Matt. 11. 27.
Jer. 31. 34.
Vid. Aug. de
grat. Christi. li.
1. c. 13. 14. &
ep. 143.
Joh. 6. 45.
Ezek. 36. 26.
Jer. 32. 39.
t Aug. de grat.
Christi. c. 24.
u Heb. 13. 20.
Rom. 7. 18.
Phil. 2. 13.

soever is good in us *habitually*, as Grace inhering, or *actually*, as Grace working, is from him alone as the Author of it. For though it be certain, that when we will and do, our selves are agents, yet it is still under and from him, *Certum est nos facere cum facimus, sed ille facit ut faciamus*, as the great Champion of Grace speaketh; by Grace we are that we are, we do what we do in Gods service: Vessels have no wine, bags have no money in them, but what the Merchant putteth in: the bowles of the Candlesticks had no oyl but that which dropped from the Olive branches.

Other *p* things which seek no higher perfection then is to be found within the compasse of their own *nature*, may by the guidance and activity of the same *nature*, attain thereunto: but man aspiring to a *divine* happinesse, can never attain thereunto but by a *divine* strength: *impossible* it is for any man to *enjoy God without God*.

The truth of this point sheweth it in five gradations.

1. By *Grace* our *minds* are *enlightened* to know and beleeve him: for *Spiritual things are spiritually discerned*.

2. By *Grace* our *hearts* are *inclined* to love and obey him, for spiritual things are spiritually *approved*: He onely by his Almighty and ineffable operation, worketh in us, *Et veras Revelationes, & bonas voluntates*.

3. By *Grace* our *lives* are enabled to *work* what our hearts do love, without which, though we should *will*, yet we cannot *perform*, no more then
the

the knife which hath a good edge is able actually to cut, till moved by the hand.

4. By *Grace* our good works are carried on unto *x perfection*. Adam wanting the *Grace of perseverance*, fell from innocency it self: y It is not sufficient for us that he *prevent* and *excite* us to *will*, that he *co-operate* and *assist* us to *work*: except he *continually fellow* and *supply* us with a *residue of spirit* to perfect and *finish* what we set about. All our works are begun, continued, and ended in him.

Lastly, By *Grace* our perseverance is *crowned*: for our best *z* works could not endure the triall of justice, if God should enter into judgement with us; *Grace enableth* us to work, and *Grace rewardeth* us for working, *Grace beginneth* *a*, and *Grace finisheth* both our faith and salvation. The *work* of holiness is nothing but *Grace*, and the *reward* of holiness is nothing but *Grace for Grace*.

Secondly, this teacheth us how to know Good from Evill in our selves; what we look on as *good*, we must see how we have derived it from God; the more recourse we have had unto God by prayer, and faith, and study of his will, in the procurement of it; the more *goodnesse* we shall find in it. A thing done may be *good* in the *substance* of the work, and yet *evill* in the *manner* of doing it; as the *substance* of a vessell may be *silver*, but the *use* sordid. *Jehu* his zeal was rewarded as an act of *Justice*, *quoad substantiam operis*, and it was punished too as an act of *policy*, *quoad modum*, for the perverse end. A thing which I see in the night may shine, and that shining proceed from nothing but rottenness. We

G 3

must

x 1 Thes. 5. 23
1 Pet. 5. 10.
Jude ver. 24.
Joh. 17. 15.
y Vid. Aug.
Enchirid c. 32
de grat & lib.
arb. c. 6. & 17
Peto ut accipiam,
& cum accipero rursus
peto Hieron.
ad Ctesiphont.
z Psal. 143. 2.
Isa. 64. 6.

a Phil. 1. 6.
Heb. 12. 2.

Self. 17.

Phil. 1. 15. 16.

2 King. 10. 30.
Hosea 1. 4.

b 1 Sam. 21. 7.
 Mar. 6. 20.
 Act. 24. 25.
 Isa. 58. 3.
 Matth. 6. 16.
 Mat. 23. 2, 3.
c Rebus ad im-
 tendentibus in
 Imo ponitur
 fundamentum;
 Ecclesia vero in
 Imo posita ten-
 det in cælum,
 fundamentum
 ergo nostrum
 ibi positum est.
 Aug. Enarrat.
 1. in Psal. 29.

d Jer. 2. 21.
e Isa. 1. 22.
 Ezek. 22. 18.
f Joh. 8. 44.

h Rom. 2. 24.
 Jam. 1. 14.
 1 Col. 3. 5.
 Eph. 4. 22.

must not measure our selves by the *matter* of things done: for there may be *b Malum opus in bona materia*. *Doeg* prays, and *Herod* hears, and Hypocrites fast, and Pharisees preach: but when we would know the *c goodnesse* of our works, look to the *foun-
tain*, whether they proceed from the Father of lights, by the spirit of love, and the grace of Christ, from humble, penitent, filiall, heavenly dispositi-
ons; nothing will carry the soul unto God, but that which cometh from him. Our Communion with the Father, and the Son, is the triall and foundation of all our goodnesse.

Thirdly, This should exceedingly abase us in our own eyes, and stain all the pride, and cast down all the Plumes of flesh and blood, when we seriously consider that in us, as now *d* degenerated from our originall, there is no *good* to be found, our *e wine be-
come water*, and our *Silver drosse*, as our Saviour saith of the devill; when he lies *f* he speaks *de suo*, of his own, so when we do evill, we work, *de nostro*, of our own, and *secundum hominem*, as the Apostle speaks, *According unto man*, 1 Cor. 3. 3. Lusts are *g our
own*, our very *h members* to that body of sin which the *i* Apostle calleth the *old man*, with which it is as impossible to do any good, as for a Toad to spit Cordials.

Men are apt to glory of their good hearts and intentions, onely because they cannot search them. *Jer. 17. 11*. And being *carnall* themselves, to enter-
tain none but *carnall notions* of Gods service. But if they knew the purity and jealousie of God, and their own impotency to answer so holy a will, they would
 lay

lay their hands upon their mouthes, and with *Iob*, *abhor themselves*, and with *Isaiah*, bewail the uncleanness of their lips, and with *Moses*, fear and quake, as not being able to endure the things that are commanded, and with *Ioshua*, acknowledge that they cannot serve God, because he is holy: they would then remember that the Law of God is a *Law of fire*, Deut. 33. 2. and the Tribunal of God, a *Tribunall of fire*, Ezek. 1. 27. that the pleading of God with sinners, are in *flames of fire*, Isa. 66. 15, 16. that the triall of all our works shall be by *fire*, 1 Cor. 3. 13. that the God before whom we must appear, is a *consuming fire*, Hebr. 12. 29. Go now and bring thy straw and stubble, thy drowsie and sluggish devotions, thy fickle and flattering repentance, thy formall and demure services unto the fire, to the *Law* to measure them, to the *Judge* to censure them; nay, now carrie them to thine own conscience, and tell me whether that will not passe the Fathers verdict upon them, *Sordet in conspectu Iudicis, quod fulget in conspectu operantis*, That which is fair in thine eye, is filthy in Gods.

Lastly, this serveth for Exhortation unto these particular duties. First, unto *Patience* and meekness under any evill that God may bring upon us, and that not barely, because he doth us good in other things, which was *Iobs* argument, *Shall we receive good from the Lord, and not evill?* Job 2. 10. But further, because the very evils that come upon us, are oftentimes by him intended for good, as *Ioseph* told his brethren, *Gen.* 50. 20. We are not angry with the * *Physician* when he launceth, dieteth, and

Job 42. 5, 6.
Isa. 6. 5.
Heb 12. 20:
Iosh. 24. 19.

Greg. —
Sect. 18.

* *Medicina citam in vitis prodest.* Sen. ep. 98
Quae per insuavitatem medentur, emolumento curationis offensam sui excusant, & presentem iniuriam superventurae utilitatis gratia commendant. Tertul. de penit. cap. 10.

and restraineth us of our will; he denieth us our will, that we may have our will: a sick man is many times most faithfully served, when he is crossed, I lop my trees, bruise my grapes, grinde my corn, to fit it for the ends whereunto it tendeth, Gods end is mercifull when his hand is heavy, as *Johns* Roll was, *b Sweet in the mouth but bitter in the belly*, so troubles may be bitter to the palate, but profitable to the Conscience: like hot spices that bite the tongue, but comfort the stomach.

And as it dictateth *patience in suffering evil*, so in *doing our duties*, though we suffer contempt and reproaches for it. If we were to receive our rewards from men, their frowns might discourage us: but when we have done Gods will, God himself will be our reward, and make his promises a comfort unto us. *Moses* and *Aaron*, though their whole employments were for the good of *Israel*, were yet repayed with murmuring and discontent, and the people like children, *qui cibum sumunt, sed fientes* (to use the similitude of the Orator in *Aristotle*) repined at the food which their prayers obtained for them, yet nothing dismayed them from their duty. *Etiā post naufragium tentantur Maria*; The woman of *Canaan* prays on when she is denied, and *Iacob* holds with his hands when his thigh is lamed: our first care must be to be in our way, to be doing our duties, and then though (as *Solomon* speaks) we should meet a *Lion in our way*, we must not be dismayed, for *Angels* are stronger than *Lions*, and he hath given his *Angels charge over us, to bear us in our wayes*, *Psal. 91. 11. Yea, whilest we are with him, he himself is with*

b Rev. 10.9.
Heb. 12.11.
Isa 27.9.
48.10.

c Quisquis volens deirabit famam meam, nolens addit mercedi meam. August. cont. literas Periliani li.3. cap.7.
Rhetor. l.3. c.4.

Sen. ep. 81.

with us, 2 Chron. 15. 2. so that the way of the Lord is the surest and safest walk that any man can have, *The way of the Lord is strength to the upright.* Prov. 10. 29.

Secondly, unto *Humility*, if thou be a Vessell of gold, and thy brother but of wood, be not high minded, *it is God that maketh thee to differ*, the more bounty God shews, the more *humility* he requires. Those^b Mines that are richest are deepest, those Stars that are highest seem smallest, the goodliest buildings have the lowest foundations; the more God honoureth men, the more they should humble themselves; the more the fruit, the lower the branch on which it grows; *pride* is ever the companion of emptiness: O how full was the Apostle, yet how lowe was his language of himself, least of Saints, last of Apostles, chief of sinners, no sufficiency to think, no abilities to do, all that he is, he is by grace; thus *Humility* teacheth us in our Operations to draw strength from God, not for our selves; in our graces to ascribe their goodnessse to God, and their weaknessse to our selves.

Thirldy, unto *dependance* and continuall recourse to God, as the fountain of all good, to keep an open and an unobstructed passage between him and our soul; say not, I have light enough in my house, I may now shut up my windows, for light within hath *dependance* upon immediate supplies from the Sun without, and so hath *grace* upon continuall supplies from the Sun of Righteousnesse. God teacheth even the *Husbandman* to plow and thresh, Isa. 28. 26. In these things his direction is to be im-

H

plored:

a 1 Cor. 4. 7.
Rom. 11. 20.
Ille discernit
qui unde discerni
naris impertit,
penam debitam
removendo in-
debitam gratia
largiendo. Aug.
contr. 2. ep. Pe-
lag. l. 2. ca. 7.
b Opulentissima
metalla quorum
in alto latent
venae. Sc. ep. 23
Altissima flumi-
na minimo sono
labuntur. Q.
Curt. 1. 7.
c Ephes. 3. 8.
1 Cor. 15. 8.
1 Tim. 1. 15.
2 Cor. 3. 5.
Rom. 7. 18.

Vide Aug. de
grat. & li. arb.
cap. 8.

Isa. 9. 6.
 Psal. 119. 24.
 a Liv. lib. 26.
 A Gel. l. 7. 1.
 Valer. Max.
 li. 1. ca. 2.
 b 2 Sam. 15.
 26, 31.
 Isa. 47. 3, 4, 15.
 2 Chron. 20. 6
 Nehem. 2. 3, 4.

explored: Meddle not then with great and high affairs, without recourse unto him: His *name* is *Counsellor*, and his *testimonies* are *Counsellors*, let them be the rule and square of all your debates. It is recorded for the honour of *Scipio*, that he went first to the *Capitoll*, and then to the *Senate*. But you have more noble examples. ^b *David* is put to flight, he flies and *prayer*: *Ezekiah* is at a stand in all his Counsels, he sends to the Prophet and *prayer*: *Iehosaphat* is in great distresse, and knows not what in the world to do, but he *prayer*: *Nehemiah* is sore afraid, and hath a Petition to make to the King, but first he makes one to God, and *prayer*: when ever the children are come to the birth, and there is no strength to bring forth, all the world cannot furnish you with such another *Midwife* as prayer, and recourse to God; it hath delivered even graves of their dead. Therefore let me beseech you, when ever you meet with such difficulties as put you to a stand, that you know not what to advise or resolve upon, go to your Cloisters, prostrate your selves at his Throne, whose honour it is to be *seen in the Mount*, begge counsell of him in whom are hid all the Treasures of wisdom and knowledge. Let it appear that you seek *his face* to direct you, and *his glory* as the supream end and designe of all your consultations, and then try whether he be not a present help in trouble, and whether he will not magnifie the *wisdom* of his Counsell in the *perplexitie* of yours.

Fourthly, unto *fidelity*, in the use of any good which God bestows upon us, for God gives not talents

talents to men barely to *enrich* men, but to *employ* them; therefore as the Vessell hath one passage to let the Wine into it self, and another to poure it out into the Flagon, so we should not onely fill our selves by dependance upon God, but should supply our selves by love and service unto our brethren.

Right Honorable, This Nation hath put into your hands all that is outwardly deare unto them, their persons, posterities, liberties, estates; In these sad and wofull distractions, they look upon you as *binders*, and *healers*, and *standers* in the gap, and *re-payers* of the wast-places, God hath called you unto a high and a great trust; and the sad distempers of the Church and State, the distresses and desolations of Ireland, the doubts and fears, the shiverings and convulsions of England, and in these two *the interest of All the Protestant Churches* call upon you, like the man of Macedonia in Saint Pauls vision, *Act. 16. 9. Come and help us.* Now in this great strait, when the children are come to the birth, and there is no strength to bring forth, stir up the graces of God in you, call together all that is within you to call upon his name, improve the uttermost of your interests in him for the State of his Church, mannage every one of his gifts to the closing of those miserable breaches which threaten an inundation of calamitie upon us all; wisdom, and learning, and pietie, and prudence, are *healing things*: Remember (and O that God would put into the hearts of this whole Kingdom, from the *Throne* to the *Plow* to remember) the fate of a divided King-

come from the mouth of truth it self; O that we would all remember that misunderstandings, and jealousies, and divisions of heart are an high evidence of Gods displeasure, and that *through the wrath of the Lord of Hosts, a Land is darkned*, and as it were infatuated, when *Manasse is against Ephraim, and Ephraim against Manasse, and every man eateth the flesh of his own Arme.* Isa. 7. 9. 21. O let us all remember what it cost *Shechem* and *Abimelech*, what it cost *Benjamin*, and the other Tribes, even the losse of threescore and five thousand men: remember *Priamus* and his children will laugh, *Babylon* will clap their hands and wag their head; no such time for *Shishak* the *Ægyptian* to trouble *Jerusalem*, as when *Israel* is divided. 2 *Chron.* 12. 2. Let it never be said of Gods own people, that they are fallen into the curse of *Midianites*, and *Amorites*, and *Edomites*, and *Philistines* to help forward the destruction of one another. O that God would give this whole Nation hearts to consider these things, that he would put a spirit of peace and resolved unity into the minds of this whole people, to be true to their own happinesse, and by how much the greater are the subtilties of men to divide them, to be so much the more firmly united in prayers to God, and in concord between themselves, that they may not expose their persons, estates, posterities, and (which is dearest of all) their Religion, to the craftie and bloodie advantages of the enemies of the Protestant Churches, who in humane view could have no way to overthrow them, but by their *own dissensions*.

I have done with this point, and shall conclude all with a very few words of the next, which is drawn from the scope and connexion of the prayer suggested, to the judgement threatned, It is this;

When temporall judgements are felt or feared, Gods people should pray for spirituall mercies; Humane sorrows cannot overcome where the joy of the Lord is our strength. Thus the Lord seems to have taught his Apostle, he was under some pressing discomfort, the messenger of Satan sent to buffet him; he prays for particular deliverance, and God answers him non ad voluntatem sed ad utilitatem, implying a direction unto all such prayers, My grace is sufficient for thee, 2 Cor. 12. 9. When thou feelest a thorn in thy flesh, pray for grace in thy heart, the buffets of Satan cannot hurt, where the grace of God doth suffice; so he directeth in time of plague, and famine, to pray, and to seek his face, 2 Chron. 7. 14. to look more after his favour than our own ease, to be more solicitous for the recovering of his Love, then for the removing of his Rod. This is a true character of a filiall disposition. In the way of thy judgements, even in that way, wherein wicked men sling thee off, and give thee over, and quarrell with thee, and repine against thee, even in the way of thy judgements do we wait for thee, and the desire of our soul is more to thy Name, than to our own deliverance, Isa. 26. 8. true Disciples follow Christ, more for his Doctrine than his lawes, and are willing to choose rather affliction than iniquity.

The grace and favour of God is life, Psal. 30. 5. better than life, Psal. 63. 3. and therefore must needs

Seet. 19.

Bonus qui non tribuit quod volumus, ut tribuat quod malimus. Aug. ep. 34.

Exaudiens Cardinem desiderii ejus, non curasti quod tunc petebat, ut in me faceres quod semper petebat. Conf. li. 5. c. 8.

*Joh. 6. 26.
Job 26. 21.
35. 9, 10.*

H 3

be

Heb. 12. 29.
Iſa. 30. 33.

* Calores caloribus oncrando deprimimus & sanguinis fluxu defusa in super venula revocamus. Tertul.

be the most soveraigne Antidote to preserve, and to bear up the soul above all other discomforts, whereas if he be angry, no other helps are able to releev us. Brasse and Iron can fence me against a Bullet or a Sword, but if I were to be cast into a furnace of fire, it would help to torment me, if into a pir of water, it would help to sink me: Now our God is a *consuming fire*, and his breath a *streame of brimstone*. Humane plaisters can never cure the wounds which God makes: where he is the Smiter, he must be the Healer too. *Hos. 6. 1.* All the Candles in a Countrey are not able to make day there, till the Sun come: and all the contents of the world are not able to make comfort to the soul, till the *Sun of Righteousnesse arise with healing in his wings*. In a Mine, if a damp come, it is in vain to trust to your lights, they will burn blew, and dimme, and at last vanish, you must make haste to be drawn upward if you will be safe. When God sharpneth an affliction with his displeasure, it is vain to trust to worldly succours, your desires and affections must be on *things above*, if you will be relieved. There is no remedie, no refuge from Gods *anger*, but to Gods *grace*: blood-letting* is a cure of bleeding, and a burne a cure against a burne; and running into God is the way to escape him, as to close and get in with him that would strike you, doth avoid the blow. In a tempest at Sea, it is very dangerous to strike to the shore, the safest way is to have Sea-roome, and to keep in the Main still: there is no landing against any tempest of Gods judgements at any *shore* of worldly or carnall policies, but the way is to keep
with

with him still; if he be with us in the Ship, the winds and the Sea will at last be rebuked.

This then should serve to humble us for our *car-nall prayers* in times of judgement, such as the hungry Raven, or the dry and gaping earth makes, when we *assemble our selves for Corn and Wine*, for peace and safety, and be in the mean time carelesse whether God receive us graciously or no. God much complains of it, when he slew Israel, the *rack* made him *roare*, the *rod* made him *flatter*, but all was to be rid of affliction: It was the prayer of *nature* for ease, not of the *Spirit* for grace, for their *heart was not right*, Psal. 78. 34, 37. The like he complains of after the Captivity: they fasted and prayed in the *fifth moneth* (wherein the City and Temple had bin burned) and in the *seventh moneth* (wherein *Gedaliah* had been slain, and the remnant carried captive) but they did it not out of *sinceritie* toward God, but out of *policie* for themselves; and this he proves by their behaviour after their return. If you had indeed fought me, you *would have remembred the words of the Prophets, when Jerusalem was inhabited before*, and being returned, would now have put them to practise. But Jerusalem inhabited *after* the Captivitie, is just like Jerusalem inhabited *before* the Captivitie; so that from hence it appears, that all their weeping and separating was not for pious, but politique reasons, *Zach. 7. 5, 6*. And there is nothing under heaven more hatefull, or more reproachfull unto God, then to make *Religion serve turns*, to have *piety* lacquey and dance attendance, and be a drudge, and groom to *private ends*, to make it a cloak to *policy*,

Seet. 20.

Jer. 42. 12.
41. 1.

licy, a varnish to rotten wood, silver, drossie to a broken Pottsheard.

O then, when we weep and separate our selves, let us not think to *mock God* with empty *ceremonies* of Repentance, let us not assemble our selves, onely to flatter away the rod from our back, and to get peace and security to our own persons, and then let the favour of God, the power of his Grace, the comforts of his Spirit be as unregarded as before: (as if we fasted and prayed onely for our *backs* and bellies, not for our *Consciences* or conversations) for be we well assured, he who doth not aske the things which he ought, shall not obtain the things which he asks: such a prayer begs nothing but a deniall.

We have now many fasts together, prayed for making up our breaches, for repairing our ruines, for composing our distractions, for reducing this Kingdom unto an happy constitution, for a right understanding between the King and his great Counsell. These prayers we have not found yet return like *Noahs Dove*, with an Olive branch, a gracious answer unto us again. What's the reason? Where's the obstruction? Is not he a God that heareth prayers? Is it not his Title? doth he not glory in it? Certainly mercies stop not at God, but at us. *we are not straitned in him, but in our own bowels*: If there come but a little light into a room, the defect is not in the Sun, but in the narrowness of the window; if a vessell fill but slowly, the fault is not any emptiness in the Fountain, but the smallness of the pipe. If mercies ripen slowly, or stop at any

any time in the way, it is not because they are unwilling to come to us, but because we are unfit to enjoy them. Our prayers doubtlesse, in many of us, have not been words taken from him, but from our own carnall dictates.

We would fain have things well in our Countrey, but have we hitherto looked after our consciences? The distractions without us, have they driven us to consider the distempers within, or to desire the things above? The unsetlednesse of peace in the Kingdome, hath it awakened us to secure our peace with God? We would fain have better times, but have we yet laboured for better hearts? we would fain have a right understanding between the King and his great Councell, but have we yet sadly set about it, to have a more clear and sweet Communion between us and our God? we long to see more good laws, but are we yet come to the care of good lives? Every one cries out, *who will shew us any good?* but how few think on *the light of Gods countenance?*

Hence, hence (Beloved) is the miscariage of all our Prayers. If we would seek Gods kingdom, we are promised other things by way of overplus and *Accession*, as he that buyeth a Treasury of Jewels hath the Cabinet into the Bargain. But when we place our Kingdom in outward comforts, and let our *daily bread* shut out all the other five Petitions out of our prayers; no wonder if the *promises of this life*, which are annexed unto godlinesse, do not answer those Prayers wherein *godlinesse* is neglected. It were preposterous to begin the building of an
I house

*Semper dies
mali in seculo,
boni in Deo,
Aug. in Psal.
33.*

* Psal. 144.

12. 15.

Quicquid mihi
præter illum
est, dulce non
est, quicquid
mihi vult dare
Dominus meus,
auferat totum,
& se mihi det.

Aug. Enarrat.

2. in Psal. 26.

Hic quod vinum
est, non potest
esse panis, quod
tibi Lux est, non
potest esse po-
tus; Deus tuus
totum tibi erit.

Manducabis

Eum ne Esuri-
as, bibes Eum;
ne sitias, illumi-
naberis ab eo ne
sis Cæcus, ful-
cietis ab eo, ne
deficias. 1b. in
Psal. 36.

Sec. 21.

house at the Roof and not at the Foundation. *Piety* is the foundation of *prosperitie*. If you would have your *children like plants and like polished stones, your Garners full, your Cattell plenteous, no complaining in your streets* *. If you would have the King happy, and the Church happy, and the State happy, and peace and prosperitie flourish again. Let our chief prayer be, Lord make us a happy people by being *our God*. Give us thy self, thy grace, thy favour, give us renewed hearts, and reformed lives; let not our sins confute, and outcry, and belie our prayers, and pray them back again without an Answer: And when we seek thee and thy Christ above all, we know that with him thou wilt freely give us all other things. The spirituall good things which we beg, will either remove, or shelter and defend us from the outward evill things which we suffer.

Secondly, this serveth for an instruction unto us touching a sanctified use of Gods judgements, or threatnings: when we *learn obedience* (as Christ did) *by the things which we suffer*, *Hebr. 5.8.* when *μαθήματα* are *μαθήματα* that we are chastened and taught together, *Psal. 94. 12.* when sufferings do quicken spirituall desires, and the more troubles we find in our way, the more love we have to our *Counirey*: when we can say, *all this is come upon us, and yet we have not forgotten thee*, *Psal. 44. 17, 18.* when we can serve God as well in *plowing and breaking the clods*, as in *treading out the Corn*, *Hos. 10. 11.* When with *Jonah* we can delight in him even in the Whales belly, and suffer not our love of him to be quenched with all the waters of the Sea. When we can truly
say

say to him ; Lord love me, and then do what thou wilt unto me, let me feel thy *rod*, rather then forfeit thine *affection* : when we can look through the Anger of his chastisements unto the Beauty of his *Commands*, and to the sweetnesse of his loving countenance, as by a Rain-bowe we see the beautifull Image of the Suns-light in the middest of a dark and waterish Cloud : when by how much the *Flesh* is the fuller of *pain*, by so much *prayers* are fuller of *spirit* ; by how much the *heavier* are our *earthly sufferings*, by so much the *stronger* are our *heavenly desires* : when God threatneth *punishments*, and we pray for *grace*, this is a sanctified use of Gods judgments. And this we should all be exhorted unto in these times of distraction, to make it the principall argument of our Prayers and studie of our lives, to obtain *spirituall good things* ; and the lesse comfort we find in the world to be the more importunate for the comforts of God, that by them we may encourage our selves, as *David* did in his calamity at *Ziglag*, 1 *Sam.* 30. 6. when the City *Shechem* was beaten down to the ground, then the men and women fled to the strong Tower and shut that upon them, *Judg.* 9. 51. *The name of the Lord is a strong Tower, the Righteous flie to it and are safe*, *Prov.* 18. 18.

Herein we shall *more honour God* when we set him up in our hearts *as our fear and treasure*, and *mourne* more towards him, then for the miseries we feel, and *suspire* more after him, then all the outward contentment which we want.

Herein we shall *more exercise Repentance*, for it

is *worldly sorrow* which droopeth under the pain of the *flesh*, but *godly sorrow* is most of all affected with the *Anger of God*.

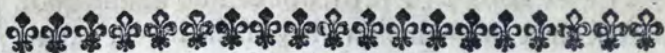
Herein we shall *more prevail with God*, the more *heavenly* the matters of our prayer are, the more *prevalent* they must needs be with an *heavenly Father*; we have five spirituall petitions unto one for bread, the more *sutable* our prayers are to *Gods will*, the more *easie* access they will have to his *eare*. The Covenant of grace turns *precepts* into *promises*, and the spirit of grace turns precepts and promises into *prayers*. It is not *Gods will* that we should live without afflictions, but *our sanctification is Gods will*, 1 *Thes.* 4. 3. The more prayers proceed from *love*, the more acceptable to the *God of love*, now prayer against *judgements* proceed from *fear*; but prayer for *grace* and *favour* proceed from *love*.

Lastly, hereby we shall *more benefit our selves*, *Gods grace* is much better then our *own ease*, it gives us *meeknesse* to submit, It gives us *strength* to bear, It gives us *wisedome* to benefit by our afflictions.

Gods favour is much better then our *own ease*, and is a recompence for sufferings beyond all their evils. A man would be contented to be loaded with gold, so he might have it for the bearing, though it be *heavy*, yet it is *pretious*, and *Gods favour* turns affliction into gold. *If he gives quietnes, nothing can give trouble*, *Iob* 34. 29. and if he keep back his grace and favour, nothing can give peace; neither wealth, nor honours, nor pleasures, nor Crowns, nor all the world, with the *fulnesse*, or rather

ther the *emptinesse* there of, nor can do us any good at all. Any thing which will consist with the raigne of lust, with the guilt of sin, with the curse of the Law, with the wrath of God, with horrors of conscience, and with the damnation of Hell is too base to be called the good of man. *To do judgement, to love mercy, and walk humbly with God, this is bonum hominis*, the good of man, *Mich. 6.8. to fear God, to keep his Commandments, this is totum hominis* the whole end, and happinesse of man, *Eccles. 12.13.*

O then get Remission and Removall of sin, get this *bonum hominis*, the oyl of grace in your Lamps, the peace of God in your hearts, the streames of the Rivers of God in your consciences, and then, though the earth be moved, and the mountains shake, and the waters roare, what ever distractions, what ever desolations happen, *Impavidum ferient ruine*: thou shalt find a Chamber in Gods providence, a refuge in his promises, a Pavilion in the secret of his presence to protect and to comfort thee above them all.



THE SECOND SERMON

Upon HOSEA. Ch, 14. Ver. 2.

HO S. 14. 2. 3.

— *So will we render the Calves of our lips.*

3 *As[ur shall not save us, we will not ride upon horses, neither will we say to the work of our hands, ye are our gods, &c.*

IN the whole Context we have before observed two generall parts. Israels prayer, and Israels promise. The Prayer we have handled, and do now proceed unto the promise, wherein are 2 things to be considered. 1. The Covenant it self. 2. The ground upon which they make it, Gods mercy to the fatherlesse. First then of the Covenant, wherein they promise two things, 1. *Thanksgiving* for Gods hearing and Answering of their prayers. 2. A speciall care for Amendment of their lives.

We will render the ^a *Calves of our lips*] The Apostle out of the Septuagint reades it, *The* ^a *fruit of our lips.* Heb. 13. 15. It is the use of the Scripture to describe spirituall duties by expressions drawn from Ceremonies and usages under the Law, as Repentance

a Pro פרים
legisse videntur
פרי

is

is called *washing*, Isa. 1. 16. and *prayer, incense*. Psal. 141. 2. Rev. 5. 8. and the ^b *Righteousnesse* of Saints, *fine linen* (being an allusion to the garments of the Priests) Rev. 19. 8. and ^c *Christ an Altar*, whereby both our *persons*, and *services* are sanctified, and accepted. Heb. 13. 10. Rom. 12. 1. 1 Pet. 2. 5. Isa. 56. 7. Thus here, the spirituall sacrifices of *praise* are called *Calves*, to shew the *end* of all *sacrifices* which were ^d ordained for the stirring up of spirituall affections, and praises unto God, and also to intimate the vanitie of *Ceremoniall* without *Reall* services. The Beast on the Altar was but a *Carnall*, but the faith of the Heart, and the confession of the mouth was a *Reasonable* sacrifice. No point more insisted on in the Prophets then this. Isa. 1. 15. Mich. 6. 6, 7, 8. Amos 4. 4, 5. 5. 21. Psal. 50. 13, 15. 59. 30. 31. &c. They had *idolatrously* dishonoured God with their *Calves* of *Dan* and *Bethel*, and they had *carnally* and *superstitiously* placed all worship and holinesse in the *Calves* of the *Altar*: but now they resolve to worship God neither *politiquely*, after humane inventions, nor *perfunctorily*, with meere outward ceremonies, but *spiritually*, and from inward affections. For the lips are moved by the heart.

Now *Thanksgiving* is further called the *Calves* or *sacrifices of the lips*, to intimate, that after all Gods rich mercies unto us, in pardoning our sins, and in multiplying his grace, and spirituall comforts upon us, we, like Beggars, have nothing to return but the bare acknowledgements and praises of our lips, *words for wonders*: And those words too
his

b Rev. 3. 18.

7. 14.

Psal. 132. 9.

Exod. 28. 2.

Zach. 3. 4.

Psal. 45. 8.

c Vid Reynolds

Conference

with Hart. cap.

8. D. vii. 4. &

Aquim. in Heb.

13. 10.

Habemus Al-

tare. Corpus

videlicet Chri-

sti. Hefych. in

Levit. li. 1. c. 4.

d Vid. Tertul.

contr. Judeos.

cap. 5. 6. & de

oratione. c. 1.

Aug. de civ. Dei

li. 10. ca. 5. &

Epist. 49.

his own gifts, we cannot *render* them to him, before we have *received* them from him. *Psal.* 116. 12, 13. *Matth.* 12. 34. 1 *Chron.* 29. 16.

Sect. 2.

Asshur shall not save us.] Unto the generall confession of sin intimated in those words, *Take away All Iniquitie*, here is added a particular detestation of their *speciall sins*, with a *Covenant* to forsake them, lest waxing wanton with pardon and grace, they should relapse into them again. The summe is to confesse the vanitie of *carnall confidence*, betaking it self to the aid of *men*, to the strength of *horses*, to the superstition of *Idols* for safety and deliverance, All which they are now at last by their *experience*, and by their *Repentance* taught to abandon, as things which indeed cannot, and therefore they are resolved shall not save them.

By the *Assyrian* is here intimated *All Humane succour* procured by sinfull correspondence, by a *Synecdoche* of the part for the whole. But he is particularly mentioned, 1. Because he was the *chiefe Monarch* of the world, to shew, that the greatest worldly succours are vain, when they are relied upon without, or against God. 2. Because the Scripture takes notice often of it as their *particular sin*, the sending unto, relying upon, and paying tribute unto him for aid and assistance. *Hos.* 5. 13. 7. 11. 12. 1. 2 *Reg.* 15. 19. 20. 3 Because instead of *helping*, he did greatly *afflict* them. Their flying to him was like a birds flying into a snare, or a fishes avoiding the pole wherewith the water is troubled, by swimming into the net. 2 *Reg.* 15. 29. *Hos.* 13. 4.

By *Horses* we are to understand the military preparations

parations and provisions which they made for themselves, both at home, and from Ægypt, 2 *Chron.* 1. 16. *Isa.* 31. 1.

By the *work of their Hands* are meant their *Idols* which were beholding to their hands for any shape or beauty that was in them. The same hands which formed them, were afterwards lifted up in worship unto them. *Isa.* 44. 10. 17. 46. 6, 7, 8. *Fer.* 10. 3 15. 6. 20. *Act.* 19. 26. Time was when we said *these are our gods which brought us up out of Egypt*, *Exod.* 32. 4. 1 *King.* 12. 28. but now we will *not say so any more*, for how can a man be the maker of his Maker?

For in thee the fatherlesse findeth mercy.] This is the ground of their *petition* for pardon and grace, and of their *promise* of praises and *Amendment*, Gods mercy in hearing the prayers, and in enabling the performances of his people. It is a *Metaphor* drawn from *orphans* in their minoritie, who are 1 *Destitute* of wisdom and abilities to help themselves. 2 *Exposed* to violence and injuries. 3 *Committed* for that reason to the care of Tutors and Guardians to govern and protect them. The Church here acknowledgeth her self an *out-cast*, destitute of all wisdom and strength within, of all succour and support from without, and therefore betaketh her self solely unto Gods *tuition*, whose mercy can and useth to help when all other help fails.

This is the last Link of that golden Chain of Repentance made up of these gradations. 1 An humble Adresse unto God. 2 A penitent confession of sin. 3 An earnest petition against it. 4 An *impetra-*

K

tion

*Orphanotrophii
sunt qui paren-
tibus atq; sub-
stantiis destitu-
tos minores
suscitant &
educant velut
affectione pa-
terna. Cod. de
Episcop. &
Cleric. l. 1. Tit.
3 leg. 32 & 35.*

*implo-
ring*

tion of grace and favour. 5 Thanksgiving for so great benefits. 6 A Covenant of new obedience, and lastly, a confidence and quiet repose in God.

Señ. 3.

Let us now consider what usefull observations the words thus opened will afford unto us. And one main point may be collected from the generall scope of the place. We see after they have *petitioned* for *pardon* and *grace*, they then *restipulate* and undertake to perform duties of *thankfulnesse* and *obedience*.

True penitents in their conversion from sin, and humiliations for it, do not onely *pray* unto God for mercy, but do further *Covenant* to expresse the fruits of those mercies in a thankfull and obedient conversation. When first we are admitted into the familie and household of God, we enter into a *Covenant*. Therefore *Circumcision*, whereby the children of the Jews were first *sealed* and *separated* for God, is called *His Covenant*, Gen. 17. 13. because therein God did *covenant* to own them, and they did in the *figure covenant* to mortifie lust, and to serve him, without which they were in his sight but *uncircumcised* still. ^a I will punish faith the Lord *all those that are circumcised in uncircumcision* (so the original runs, *Ier. 9. 25.*) and the Nations there mentioned with *Judah*, who are said to be *uncircumcised*, did yet ^{*} use *circumcision* as the Learned have observed, but being out of *covenant* with God it is accounted to them as *uncircumcision*, and so was that of the Jews too when they did break *Covenant* with God. *Rom. 2. 28, 29. Añ. 7. 51.* And as the *Gentiles* being *converted* are called *Jews*, and said to be *born in Sion*, Gal.

^a Visitabo super omnes populos incircumcisos. Versio Chald. ἐπισκέψομαι ἐν παντός πε-
πιττημένους ἀπερσυσίας ἀν-
των.
Septuag.
* Herodot. l. 2.
Artapanus
apud Euseb. de
preparat. E-
vang. li. 9. c. 27.
Orig. in Rom.
lib. 2. cap. 2.
Cyprian. de
ratione Cir-
cumcis. Clem.
Alex. Strom.
l. 1. Pierii Hie-
reglyph li. 6.
Pater. in Gen.
17. 13. Vallef.
de Sacra phi-
losophia.

Gal. 6. 16. 1 Cor. 12. 2. Psal. 87. 4, 5. So the Jews living impenitently are called * *Gentiles*, Cananites, Amorites, Hittites, Ethiopians, Sodomites. Ezek. 16. 3. Hos. 12. 7. Amos 9. 7. Isa. 1. 10. In like manner Baptisme amongst Christians is called by the Apostle *οὐκ ἐν ὀνόματι ἀλλὰ ἐν ἰσχύει*, which the Learned interpret the *Answer* or *Covenant* of keeping a good conscience towards God. 1. Pet. 3. 21. the word signifieth a *Question* or *Interrogation*, which some would have to be the consciences making interpellation for it self to God; others to be as much as *ἑξέταση*, the *examining* of a mans self, like that before the Lords Supper, 1 Corin. 11. 28. I rather take it as an *Allusion* to the manner of *Iohns Baptisme*, wherein the people first *confessed*, and consequently renounced sinne, and being taken into Christs service, or into that Kingdome of God which was at hand, did inquire after the work which they were to do. And we find the same word in Luke, cap. 3. 10. which the Apostle Peter useth, *ἐπερωτῶν αὐτὸν*, *The people asked him saying, what shall we do?* whereby is intimated, An engaging of themselves by a solemne promise and undertaking, to the practise of that *Repentance* unto which *Iohn* baptized them. * Whence arose that grave form of the Ancient Churches, wherein *Questions* were proposed to the *person baptized* touching his *faith*, and

* Cameron. d. c. Eccles. pa 34. Nec hoc novum Scripturis figurate uti translatione nominum, ex comparatione criminum, &c. Tertul. contr. Judæos c. 9. & cont. Marcion, li. 3. c. 8. Deodati. Heinsius.

ca. 24. & lib. de Idololatria. Apol. c. 38. Interrogatio legitima & Ecclesiastica. Firmilian. apud Cyprian. ep. 75. & ib. ep. 70. & 76. Salvian. li. 6. cod. de Episcop. Audient. l. 34. Sect. 1. Vid. Danzium in Aug. Enchirid. cap. 42. & Briffon. L. Dominic. de spectac. Joseph. vicecomit. de Antiquit. Baptif. li. 2. Gatak. of Lons. p. 319. Espen. in Tit. digres. 9. Verbis obligatio contrahitur ex interrogatione & responso. ff. de obligationibus & Action. l. 1. Sect. 7. & de verborum obligat. l. 5. Sect. 1.

* Aug. lib. de fide & operibus c. 9. Tertul. ad martyres, ca. 2. & 3. & de coron. Milit. ca. 3. & 13. de Habitu. mulieb. c. 2. de spectacul.

Repentance, Renouncing the world, the flesh, and the devill, with a solemne Answer and stipulation obliging thereunto. Which custome seems to have been derived from the practice used in the Apostles time, wherein profession of faith, unfained, and sincere Repentance was made before Baptisme. Act. 2. 38. 8. 37. 16. 33. 19. 4. This is the first dedicating of our selves, and entring into covenant with God, which we may call in the Prophets expression, the subscribing, or giving a mans name to God. Isa. 44. 5.

Now the *Covenant* between us and God being perpetuall, a * *Covenant of salt*, *Ier. 32. 40. 2 Chron. 13. 5.* As we are to *begin* it in our Baptisme, so we are to *continue* it to our lives end, and upon all fit occasions to repeat, and renew it for our further quickning and remembrancing unto duties. So did *David*, *Psal. 119. 106.* so *Jacob*, *Gen. 28. 20, 21, 22.* so *Asa* and the people in his time, *2 Chron. 15. 12. 15.* so *Hezekiah*, *2 Chron. 29. 10. 30. 5. 23.* so *Iosiah*, *2 Chron. 34. 31. 32.* so *Ezra*, and *Nehemiah*, *Ezra 10. 3. Nehem. 9. 38.*

The Reasons enforcing this dutie may be drawn from severall considerations. 1. From *God in Christ*, where two strong obligations occurre, namely, the consideration of *his dealing* with us, and of *our Relation* unto him. For the former, He is pleased not onely to enter into *Covenant* with us, but to *binde himself* to the performance of what he promiseth. Though what ever he bestow upon us is all matter of meere, and most *free grace*, wherein he is *no debtor to us* at all, yet he is pleased to *binde himself*

unto

* De pacto Salis. vid. Paul. Fagi. in Levit. 2. & Pererium in Gen. 19. 16. 17. 26. Stuck. Antiquit. Con. viv. li. 1. ca. 30 Sal duraturæ amicitiae symbolum. Pierius lib. 31.

Seet. 4.

unto Acts of Grace. Men love to have all their works of favour free, and to reserve to themselves a power of alteration or revocation, as themselves shall please. But God is pleased that his *gifts* should take upon them in some sense the ^acondition of *Debts*, and although he can owe nothing to the creature (*Rom. 11. 35. Job 22. 3. 35. 7. 8.*) yet he is contented to be a *debtor to his own promise*, and having at first in *mercie* made it, his *truth* is after engaged to the performance of it. *Mic. 7. 20.*

Again, *His word is established* in Heaven, with him there is *no variableness*, nor shadow of change, his *promises* are not yea and nay, but in *Christ Amen.* *2 Cor. 1. 20.* if he speak a thing it shall not fail. *Iosh. 21. 45.* He spake and the world was made, His word alone is a *foundation* and bottome to the *Being* of all his Creatures: And yet, notwithstanding the immutable certaintie of his promises, when they are first uttered, for our sakes he is pleased to *binde himself* by further ties. *Free mercie* secured by a *Covenant*, and a ^b*firm covenant* secured by an *Oath.* *Deut. 7. 12. Luk. 1. 72, 73. Heb. 6. 17, 18.* that we, who like *Gedeon*, are apt to call for *signe upon signe*, and to stagger and be disheartened, if we have not *double securitie* from God, we whose doubting calls for *promise upon promise*, as our Ignorance doth for

^a *Dignari eis quibus omnia debita dimittis, etiam promissionibus tuis debitor fieri. Aug. Confess. l. 5. c. 9. Non ei aliquid dedimus, & tunc debitorum. Unde debitorum? quia promissor est. non dicimus Deo, Domine redde quod accepisti, sed redde quod promissisti. Aug. in Psal. 32. Cum promissum Dei redditur Justitia Dei dicitur. Justitia enim Dei est quia redditum est quod promissum est. Ambros. in Rom. 3.*

Justum est ut reddat quod debet. Debet autem quod pollicitus est. Et hæc est Justitia de qua præsumit Apostolus promissio Dei. Bern. de grat. & lib. Arbit. Licet Deus debitorum alicui det, non tamen est ipse debitor, quia ipse ad alia non ordinatur, sed potius alia ad ipsum, & ideo justitia quandoq; dicitur in Deo Condecencia sue bonitatis. Aquin. part. 1. qu. 21. art. 1. Nulla alia in Deo justitia nisi ad se quasi ad alterum, ut sibi ipsi debitum reddat secundum condecenciam bonitatis, & Rectitudinem voluntatis sue. Scotus 4. dist. 46. qu. 1. b Quid est Dei veritatisq; Furatio nisi promissi confirmatio, & infidelium quedam increpatio? Aug. de civ. Dei. lib. 16. cap. 32.

precept upon precept, may by two immutable things, wherein it is impossible for God to lie, have strong consolation. Now if God, whose gifts are free, binde himself to bestow them by his promise: If God, whose promises are sure, binde himself to perform them by his oath: How much more are we bound to tye our selves by covenant unto God, to do those things which are our *dutie* to do, unto the doing whereof we have such *infirm* principles as are a mutable will, and an unstedfast heart.

For the latter, our relation unto him, we are *His*, not onely by a *propertie* founded in his soveraigne power and *dominion* over us, as our Maker, Lord, and Saviour. *Psal.* 100. 3. *1 Cor.* 6. 19. 20. but by a *propertie* growing out of our *own* voluntary consent, whereby we surrender, and yeeld, and give up our selves unto God. *Rom.* 6. 19. *2 Cor.* 8. 5. we are not onely *his* people, but his *willing* people, by the intervention of our *own* consent. *Psal.* 110. 3. We give him our hand (as the expresseion is, *2 Chron.* 30. 8.) which is an allusion to the manner of Covenants or engagements. *Prov.* 6. 1. 17, 18. *Ezek.* 17. 18. We offer up our selves as a free oblation, *Rom.* 15. 16. and are thereupon called a kind of first fruits. *1am.* 1. 18. We are *His*, as the wife is her *Husbands*. *Hos.* 2. 19. *Ezek.* 16. 8. Now such an interest as this ever presupposeth a contract. As in ancient forms of stipulation there was *Asking* and *Answering*. *Spondes? Spondeo. Promittis? Promitto. Dabis? Dabo.* As in contract of Marriage the mutuall consent is asked and given, *Gen.* 24. 58. so is it here between God and the soul, the covenant is mutuall, *Gen.* 17. 2. He promiseth

Emittere manum est cautionem sive chirographum dare.
ff. de probat. & præsumpt.
L. 15. Iunge ergo manus, & concipe sædus.
Statius.
Heus ubi pacta fides, commissæq; dextera dextra. Ovid.
Justitiam. Instituitur, de verborum obligat.
Sect. 1. L. 3. ff. de obligat. & Action. Sect. 2.

promiseth mercie, to be our exceeding *great reward*, and we promise obedience, to be his *willing people*, and usually according as is the proportion of *strength* in our *faith* to beleeve *Gods promises of mercy* to us, such is also the proportion of *care* in our obedience to perform *our promises of duty* unto him.

II. From *our selves*. And here Covenants are needfull in two respects. 1. In regard of the falsenes, and *deceitfulness* of our corrupt hearts in all spirituall duties. The more cunning a *Sophister* is to evade an argument, the more close and pressing we frame it. The more vigilant a *prisoner* to make an escape, the stronger guard we keep upon him. Our hearts are exceeding apt to be false with God. One while they *melt* into promises and Resolutions of obedience, as *Pharaoh*, and Israel did, *Psal.* 78. 34. 37. and presently forget, and *harden* again. *Lots* wife goes out of Sodom for fear of the judgements, but quickly *looks back* again, out of love to the place, or some other curiosity and distemper of minde. *Saul* relents towards *David*, and quickly after *persecutes* him again. *1 Sam.* 24. 17. 19. This is the true picture of mans Heart, under a strong *conviction*, or in a pang of *devotion*, or in time either of sicknesse, or some pressing *affliction*, on the *Rack*, in the *fur-nace*, under the *rod*, nothing then but *vows* of better obedience; all which do oftentimes dry suddenly away like a *morning dew*, and wither away like *Jonahs gourd*. Therefore both to acknowledge, and prevent this miserable perfidiousnesse of such Revolting Hearts; it is very needfull to binde them unto God with renewed *Covenants*, and since they

Scet. 5.

Inversa occasi-
one ebullire
sanem quæ la-
tebat in ulcere
& excisam non
extirpatam ar-
borem in sylvam
pullulare vide-
as densiorem.
Bern. Serm. 2.
in Allum.
Mariæ.

a:e

are so apt with *Jonah* to run away and start aside, to neglect *Nineveh* and to flee to *Tarsish*, necessary it is to find them out and to bring them home, and as *David* did, *Psal.* 57. 7. to fix and fasten them to their businesse, that they may not run away any more.

2. In regard of the naturall *sluggishnesse* which is in us unto dutie. We are apt to faint and be weary when we meet with any unexpected difficulties in Gods service, to esteeme the *wildernes* as bad as *Egypt*, to sit down as *Hagar* did, and cry, to think that half way to heaven is farre enough, and *Almost* a Christian, progresse enough, that *taking on one side* will make the cake good enough, that God will accept of *bankrupt-payment*, a noble in the pound, part of our hearts and duties for all. We must sometimes venture to leap the hedge, for there is a *Lion in the way*. Now to correct this *Torpor*, this *Acedia*, and *ἁργολυγία* as the Apostle calls it. *1 Thess.* 5. 14. this puslanimitie and faint-heartednesse in Gods service, we must bind them our selves with renewed *Covenants*, and put to the more strength because of the bluntnesse of the Iron. *Eccles.* 10. 10. A *Covenant* doth as it were twist the cords of the Law, and double the precept upon the soul. When it is onely a *precept*, then God alone commands it, but when I have made it a *promise*, then I command it and bind it upon my self. The more feeble our hands and knees are, the more care we should have to bind and strengthen them, that we may lift them up speedily, & keep them straight. *Hebr.* 12. 12, 13. and the way hereunto is to come

*Masora sepes
legi: Decima
divitiis: vota
sanctimonie;
silentium sapi-
entie. Pirke
Aboth.*

to Davids resolution, *I have purposed that my mouth shall not transgresse.* Psal. 17. 3. Emptie velleities, wishings, and wouldings will not keep weak faculties together. Broken bones must have strong bands to close them fast again. A crazie piece of building, must be cramped with Iron barres to keep it from tottering. So if we would indeed cleave to the Lord, we must bring *purposes of Heart*, and strong resolutions to enable us thereunto. *Act. 11. 23.* Cleaving will call for *swearing.* *Deut. 10. 20.* As it should be our prayer, so also our purpose, to have hearts *united to fear Gods Name.* Psal. 86. 11. whence the phrases of preparing, *fixing*, confirming, establishing, *rooting*, grounding, and other like, so frequently occurring in the Scripture. *2 Chron. 30. 19* *1 Chron. 29. 18.* *Eph. 3. 17.* *Heb. 13. 9.* *Jam. 5. 8.*

III. From our Brethren, that by an holy Association and spirituall confederacy in heavenly resolutions, every mans example may quicken his brother, and so duties be performed with more vigour and fervencie, and return with the greater blessings. If fire be in an *whole pile* of wood, every stick will burn the brighter, the greenest wood that is will take fire in so generall a flame. Men usually have more courage in the body of an Armie, where concurrent shoutings and encouragements do as it were infuse mutuall spirits into one another, then when they are *alone* by themselves. David rejoiced in but recounting the *companies* and *armies* of Gods people when they went up to Jerusalem in their *solemne feasts.* Psal. 34. 7. And therefore most *Covenants* in Scripture were *generall*, and *publick*,

L solemnly

Sect. 6.

solemnly entred into by a great body of people, as that of *Afa*, *Jofiah*, and *Nehemiah*, the forwardnes of every man whetting the face of his neighbour.
Prov. 27. 17.

Se^a. 7.

I V. From the multitudes, strength, vigilancie, malice, assiduous attempts of all our spirituall *enemies*, which call upon us for the stronger and more *united* Resolutions. For common adversaries usually gain more by our faintnesse, and *divisions*, then by their *own strength*.^a Therefore Souldiers use to take an *oath of fidelitie* towards their Countrey, and service. And ^b *Hannibals* Father made him take a solemn *oath* to maintain perpetuall Hostility with Rome. Such an ^c Oath have all Christs Souldiers taken, and do at the Lords Supper, and in solemne humiliations, virtually renew the same, never to hold intelligence or correspondence with any of his enemies.

The first thing in a Christian mans Armor mentioned by the Apostle, *Ephes.* 6. 14. is the ^d *Girdle*, that which binds on all the other Armour (for so we read of *girding on Armor*, *Judg.* 18. 11. 1 *King.* 20. 11.) and that there, is *Truth*. Which we may understand either *doctrinally*, for stedfastnesse and stablility of judgement in the doctrine of Christ

a Μήτε ἀπολεί-
 λειν τὰ σημεῖα
 μήτε ἀλλοπρῶ-
 ξαι μιν ἔτι
 πον τῷ δὴ καὶ
 Dionys. Hali-
 carnass. l. 10.
 ποιῆσειν τὸ προ-
 σαπνόμενον ὑπὲρ
 τῶν ἀρχόντων κα-
 τὰ δύναμιν.

Polyb. l. 6.
 Vid. Veget. de
 re Milit. lib. 2.
 Tertul de Co-
 rona mil. c. 11.
 L. 2. ff. de his
 qui notantur
 infamia. Sect.
 Miles, & notas
 Gothofridi in
 L. 2. ff. de Ve-

teranis. Lipsii not. ad li. 15. Annae Tacit. praemia nunc alia atque alia emolumenta no-
 temus Sacramentorum. Juvenal. Satyr. 16. Lipsi. de Milit Rom. lib. 1. Dial. 6. ^b Liv.
 lib. 35. Appian. in Iberico & Libyco. Polyb. li. 3. Tertul. Apolog. ca. 8. Florus lib. 4.
^c Vid. Tertul. de Coron Milit. ca. 11. ^d Cingere est militare, apud Plaut. omnes qui
 militant cincti sunt. Servius in li. 8. Enead. unde Cingulum marti sacrum teste Homero
 Iliad. 2. Et stare discinctum erat paxa militaris genus. Sueton in Aug. vid. L. 25. 38. &
 43. ff. de Testamento militis. Suidae ζώννδεν ἐστὶ καθοπλιζέσθαι & ζώνη δύναμις unde
 dicitur Deus Balteum regum dissolvere, Job 12. 18. Vid. Stuck. Antiq. conviv. li. 2. c. 19.
 & Pinedj. in Job 12. 18. Tolet. Annot. 62. in Luc. 12.

which

which we professe, not being *carried about* with every wind of doctrine, but *holding fast* the form of sound words, *knowing whom we beleeve*, and *having certainty* of the things wherein we have been instructed, (*Eph. 4. 14. 2 Tim. 1. 12, 13. Luk. 1. 4.*) or else *Morally* and *practically*, for stedfastnesse of Heart in the faithfull discharge of those promises which we have made unto God, (for so *faithfulness* is compared to a *Girdle*, *Isa. 11. 5.*) whereby we are preserved from shrinking and tergiversation, in times of triall, and in our spirituall warfare. And this faithfulness the more it is in *solemne Covenants* renewed, the stronger it must needs be, and the better able to bind all our other *Arms* upon us. *Christs Enemies* will enter into *Covenants*, and combinations against him, and his Church, *Psal. 2. 1, 2. 64. 5, 6. 83. 5-8. Act. 23. 12. Jer. 11. 9.* And our *oaths* within us, will many times draw from us *oaths* and obligations to the fulfilling of them, and make them *Vincula Iniquitatis*, contrary to the nature of an oath. *1 King. 19. 2. Mar. 5. 23.* How much more carefull should we be to bind our selves unto God, that our *Resolutions* may be the stronger, and more united against so many and confederate *Enemies*?

α καὶ τὸς γὰρ
πρώτους αὐτῶν
κὺ δυνατῶτατες
ἐς ἀθεμίτων ὀρ-
κοποιῶν ἀναγκ-
χῶν προσηγαγ-
οῦνται γὰρ τινὰ
καταθύσας, καὶ
ἐπὶ τῇ σπλάγ-
χνῳ αὐτοῦ τὰ
ὀρκοποιήσας,
ἔπειτα ἐσπλά-
γυσεν αὐτὰ
μετὰ τῶν ἄλλων.

Dion de Catilina, li 37. Ita se ad Romanæ sedis obedientiam obligant Archiepiscopi, cum pallium accipiunt. Decret. Greg. de election. ca. significa. & ad Consilii Tridentini doctrinam Jesuite in voto professionis. Hospin. Hist. Jesuit. fol. 57. & Hubaldus quidam apud Augustinum jdravit se nec matri nec fratribus necessaria subministraturum. C. 22. quest. 4. cap. Inter cetera. vid. Euseb. Hist. Eccles. 1. 6 c. 8.

This point serveth, 1. for a just reproof of those who are so farre from entring into Covenant with God, that indeed they make Covenants with Satan

Sccl. 8.

his greatest enemy, and do in their conversations as it were abuse those *promises*, and blot out that *subscription*, and teare off that *seale* of *solemne* profession which they had so often set unto the *Covenant* of obedience. Such as those in the Prophets time who were at an *agreement* with hell and the grave. *Isa.* 28. 15. Men are apt to think that none but *witches* are in *covenant* with the devill, because such are in the Scripture said to *consult* with *familiar spirits*. *Deut.* 18. 11. But as *Samuel* said to *Saul*, *Rebellion is as witchcraft.* 1 *Sam.* 15. 23. Every stubborn and presumptuous sinner hath so much of *witchcraft* in him, as to hold a kind of *spirituall compact* with the devill. We read of the *Serpent* and his seed, *Gen.* 3. 15. of the *Dragon* and his souldiers, *Rev.* 12. 7. of some sinners being of *the devill*, animated by his principles, and actuated by his will and commands. 1 *Ioh.* 3. 8. 2 *Tim.* 2. 26. *Satan* tempting, and sinners embracing and admitting the temptation upon the inducements suggested, hath in it the resemblance of a *covenant* or *compact*. There are *mutuall* agreements and *promises* as between Master and Servant, one requiring *work* to be done, and the other expecting *wages* to be payed for the doing of it. As in *buying* & *selling* one bargains to have a *commodity*, and the other to have a *price* valuable for it. Thus we read in some places of the *service* of sin, *Ioh.* 8. 34. *Rom.* 6. 16. 2 *Pet.* 2. 19. and in others of the *wages* belonging unto that *service*. *Heb.* 11. 25. 2 *Pet.* 2. 15. *Jud.* v. 11. and elsewhere of the *Covenant*, bargain and sale for the *mutuall* securing of the *service*, and of the *wages*. 1 *Reg.* 21. 25. Wicked men

* *Alterius esse non possunt nisi diaboli: quia Dei non sunt.* Tert de idolol. cap. 18. & de Habit. mulieb. c. 8 de culta femin. cap. 5
Nemo in castra hostium transit nisi projectis armis, nisi destitutus signis &c.
Sacramentis principis sui, nisi pactus simul perire.
 Tertul. de spectac. c. 24.

men sell themselves, chaffer and grant away their time, and strength, and wit, and abilities, to be at the will and disposeall of *Satan*, for such profits, pleasures, honors, advantages, as are laid in their way to allure them, and thus do as it were with cords bind themselves unto sin. *Prov. 5. 22. Ahab* bought *Naboths* vineyard of the devill, and sold himself for the price in that purchase. *Balaam* against the light of his own conscience, and the many discoveries of Gods dislike, never gives over his endeavours of cursing Gods people till he had drawn them into a snare by the Midianitish women, and all to this end that he might at last overtake the wages of iniquity which he ran so greedily after. *Numb. 22. 15. 21. Numb. 23. 1. 14. 29. Numb. 31. 16. Mic. 6. 5. Rev. 2. 14. 2 Pet. 2. 15. Iesabel* binds her self by an oath unto murder. *1 King. 19. 2. Iudas* makes a bargain for his Masters blood, and at once sels a soul, and a Saviour, for so base a price as thirtie pieces of silver. *Matth. 26. 15. Profane Esau*, makes merchandise of his birthright, (whereunto belonged the inheritance, or double portion, the princely power, and the office of priesthood, the blessing, the excellencie, and the government. *Gen. 49. 3. 2 Chron. 21. 3.*) all which he parts with for one morsell of meat. *Heb. 12. 16.* being therein a type of all those profane wretches, who deride the wayes of godlinesse, and promises of salvation, drowning themselves in sensuall delights, and esteeming Heaven and Hell, salvation and perdition but as the vain notions of melancholic men; having no other God but their belly, or their gain. *Phil. 3. 19. 1 Tim. 6. 5.*

Mane piger stertis, surge, inquit avaritia, eia surge, negas, instat surge inquit; non queo, surge. Peri. Satyr. 5.

Vt Lyfimachus se ob frigide potum hostibus dedit. Plutar. lib. de tuenda sanitate.

So much monstrous wickednesse is there in the hearts of men, that they adde spurs and whips unto an *horse* which of himself *rusheth into the battell*: when the *tide* of their own lusts, the streame and current of their own head-strong and impetuous affections do carry them too swiftly before, they yet hoile up *saile*, and as it were spread open their hearts to the *winds* of temptation, precipitating, and urging on their *naturall* lusts by *voluntarie* engagements; tying themselves yet faster to miserie then *Adam* by his fall had ryled them, and making themselves not by *nature* onely, but by *compact* the *children of wrath*. One makes beforehand a bargain for drunkennesse, another contrives a meeting for uncleannesse, a third enters into a combination for robbery and cozenage; a fourth makes an oath of revenge and malice, like *Ananias* and *Saphira* they agree together to tempt the Spirit of the Lord. *Act.* 5.9. Like *Sampsons* Foxes, joyn together with fire-brands to set the souls of one another on fire, as if they had not *title* enough to Hell, except they bargain'd for it anew, and bound themselves as it were by solemne obligations not to part with it again.

O that every presumptuous sinner who thus *sells himself* to do wickedly would seriously consider those sad encumbrances that go along with this his purchase. Those who would have estates to continue in such or such a succession as themselves had preintended, have sometimes charged curses and execrations upon those who should alienate, or go about to alter the propertie and condition of them. These many times are causelesse curses and do not come:

come: But if any man will needs make *bargains* with *Satan*, and be *buying* of the pleasures of sin, he must know that there goes a *curse* from heaven along with such a purchase, which will make it at the last but a γλυκύπικρον, a sweet Bitter, like *Johns Roll* which was sweet in the mouth but bitter in the belly, like *Claudius* his mushrome *pleasant*, but a *poison*, that will blast all the pleasures of sin, and turn all the wages of iniquitie in^b *Aurum tholosanum*, into such gold as ever brought destruction to the owners of it. It is said of *Cn: Seius* that he had a *goodly horse* which had all the perfections that could be named for stature, feature, colour, strength, limmes, comeliness belonging to a horse, but withall this miserie ever went along with him, that whosoever became owner of him was sure to die an *unhappy death*. This is the miserie that alwayes accompanies the bargain of sin, How pleasant, how profitable, how advantageous soever it may seem to be unto flesh and blood, it hath alwayes calamitie in the end, it ever expires in a miserable death. *Honey* is very sweet, but it turns into the bitterest *choler*. The valley of *Sodome* was one of the most delightfull places in the world, but is now become a dead and a standing lake. Let the life of a wicked man run on never so fluently, it hath a *mare mortuum* at the dead end of it. O then, when thou art making a *Covenant* with sin, say to thy soul as *Boaz* said to his kinsman *Ruth*, 4. 4, 5. *At what time thou buyest it thou must have Ruth the Moabiteesse with it*. If thou wilt have the pleasures, the rewards, the *wages of iniquitie*, thou must also have the *curse* and damnation that is entailed

a Nemo venenum temperat felle & elleboro, sed conditum pulmentis, & bene saporatis, & plurimum dulcibus id mali injicit. Tertul. de spectac. c. 27. Infusum delectabili cibo boletorum venenum. Tacit.

Annal. li. 12. b Vid. A Gell. lib. 3. ca. 9. Omnia illie seu fortia, seu honesta, seu sonora, seu canora, seu subtilia proinde habe ac si stillicidia mellis de libacunculo venenato, nec tanti gulam facias voluptatis quanti periculum. Tertul. Ibid.

entaild upon it; and let thy soul answer as he there doth, *No, I may not do it, I shall marre and spoil a better Inheritance.*

Señ. 9.

I I. This may serve for an *Instruction* unto us touching the duties of solemn Humiliation and Repentance, which is the scope of the Prophets direction in this place. We must not think we have done enough when we have made generall Acknowledgements and confessions of sin, and begged *pardon* and *grace* from God; but we must withall further *bind* our selves fast unto God by engagements of new obedience, as holy men in the Scripture have done in their more solemn addresses unto God. *Nehem. 9. 38. Psal. 51. 12, 13, 14, 15.* for without amendment of life prayers are but howlings and abominations. *Hose. 7. 14. Prov. 28. 9.* *Quantum a preceptis tantum ab auribus Dei longe sumus.* No obedience, no audience. A beast will roare when he is beaten, but men when God punisheth should not onely cry, but *covenant*.

Tertul. de orat.
cap. 10.

Duorum plurimumve in idem placitum consensus. Vlpian. L. 1. ff. de pactis unde mutua ex fide data & accepta oritur obligatio.

Voluntatis est suscipere necessitatis consummare. Paul. Leg. 17. ff. Commodati.

Unto the performance whereof that we may the better apply our selves, let us a little consider the nature of a *Religious Covenant*. A *Covenant* is a *mutuall stipulation*, or a giving and receiving of faith between two parties, whereby they do unanimously agree in one *inviolable sentence* or resolution. Such a covenant there is between God and true beleevers, *He* giving himself as a *Reward* unto them, and *they* giving themselves as *servants* unto him. *He willing* and requiring the *service*, and *they willing* and consenting to the *Reward*; He promising to be *their God*, and they to be *His people.* *Heb. 8. 10.* A notable expression

expression of ^{with} joynt and mutuall stipulation we have, *Dent. 26. 17, 18.* Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his statutes and his commandments, and his judgements, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his Commandments. And to make thee high above all Nations which he hath made in praise, and in name, and in honour: and that thou mayest be an holy people unto the Lord thy God as he hath spoken. Where we have both the mutuall expressions of Intimate Relation one to another, and the mutuall engagements unto universall obedience on the one side, and unto high and pretious benefits on the other, growing out of that Relation. For because God is mine, I am bound to serve him: and because I am his, He hath bound himself to provide for me. We are not now to consider that part of the Covenant which standeth in Gods promise to be our God (which in generall importeth thus much, Gods giving himself in Christ unto us, and together with Christ, All other good things. Benefits relative, in justification from sin, and Adoption unto sons. Benefits Habitual, A new nature by Regeneration, A new heart and life by sanctification. A quiet conscience by peace and comfort. Benefits Temporall, in the promises of this life. Benefits eternall, in the glory of the next. Thus is Christ made of God unto us, wisdom, in our vocation, converting us unto faith in him. Righteousnesse in our justification, reconciling us unto his Father. Sanctification in our conformitie unto him

M

in

in grace, and *Redemption from all evils* or enemies which might hate us here, and *unto All Glory* which may fill and everlastingly satisfy us hereafter. 1 Cor. 1. 30.) But we are now to consider of the other part of the *Covenant* which concerneth our *engagement* unto God, wherein we promise both *our selves*, and *our Abilities* unto him, to be His *people*, and to do him *service*.

Sect. 10.

4 Servi pro nullis habentur. L. 1. ff. de Jure delib. randi & L. 32. de Regulis juris, Sunt Res Domini, & quicquid acquirunt Domino acquirunt Instit. lib. 1. Tit. 8 & L. 3. Tit. 18. & Leg. 1. de his qui sui aut alieni Juris sunt. ff. Lib. 1. & lib. 41. c. 10. Sect 1. Nihil suum habere possunt Instit. li 2. T. 9. non debent

The *materiall cause* of this *Covenant* is whatsoever may be promised unto God, and that is first our *person*. Secondly our *service*. Our *persons*. *We are thine*. Isa. 63. 19. Giving our own selves to the Lord. 2 Cor. 8. 5. ^a not esteeming our selves *our own*: but his that *bought us*. 1 Cor. 6. 19. and being willing that he which bought us, should have the *property* in us, and the *possession* of us, and the *dominion* over us, and the *liberty* to do what he pleaseth with us. Being contented to be *lost* to our selves, that we may be *found* in him. Phil. 3. 9. If sin or Satan call for our tongue, or heart, or hand, or eye, to answer, these are *not mine own*, Christ hath *bought* them, the Lord hath *set them apart* for himself. Psal. 4. 3. They are *vessels for the Masters use*, 2 Tim. 2. 21. I am but the *steward* of my self, and may not dispose of my *Masters goods* without, much lesse against his own will and commands.

saluti dominorum suam antepone. L. 1. Sect. 28. ff. de Senatusconsulto Siliano. Xerxes servi exorta tempestate in mare desiliunt ut Domini sui salutis consulant. Herodot. lib. 8. Socrati cum multa multi pro suis facultatibus offerrent. Aeschines pauper Auditor, nihil inquit dignum te quod dare tibi possim invenio, & hoc uno modo pauperem me esse sentio. Itaque dono tibi quod unum habeo, Meipsum. Hoc munus rogo quaecumque est boni consulas, cogit: & que alios cum multum tibi darent, plus sibi reliquisset. Senec. de Benef. lib. 1. cap. 8.

Our

Our *services*, which are ^b matters of *necessity*. Matters of *Expediencie*, and matters of *praise*. All which may be made the materials of a *Covenant*.

1 Matter of *Dutie and necessitie*. As *David* by an *oath* binds himself to keep Gods righteous judgements. *Psal. 119. 106*. And the people in *Nehemiah's* time enter into a *curse and an oath* to walk in Gods Law, and to observe and do all his commandments. *Nehem. 10. 29*.

2 Matter of *circumstantiall expediency*, which in *Christian wisdom* may be conducent unto the maine *end* of a mans life, or may fit him for any speciall condition which God calleth him unto. So the *Rechabites* promised their Father *Jonadab*, and held that promise obligatory in the sight of God, *not to drink wine, nor to build houses, &c. 1er. 35. 6, 7*. because by that voluntary hardship of life they should be the better fitted to bear that *captivity* which was to come upon them. Or because thereby they should the better expresse the condition of *strangers* amongst Gods people, upon whose outward comforts they would not seem too much to inroach, that it might appear that they did not incorporate with them for meer secular but for spirituall benefits. It was lawfull for *Paul* to have received wages and rewards for his work in the Gospel as well of the Churches of *Achaia*, as of *Macedonia*, and others, as he proveth, *1 Cor. 9. 4. 14*. yet he seemeth upon the case of *expediencie*, that he might cut off occasion from them that desired occasion, and might the better promote the Gospel, to binde himself by an *oath* (for so much those words, *The*

b Sunt quædam quæ etiam non volentes debemus: quædam etiam quæ vñ voverimus non debemus, sed postquam ea Deo promittimus necessario ea reddere constringimur. Aug.

Ambr. Aquin.
Erasin Calvin.
Beza. Piscat.
Muscul. Estius,
Cor. à Lapid.
Tirinus.

De hujusmodi
votis vid. Gre.
Tholosan. de
Repub. lib. 13.
c. 5. & Syntag.
juris, lib. 24.
c. 10.
Serarium in li.
Judic. c. 11.
qu. 13. Pined.
in Job 22. 27.
Selden of Tithe
cap. 3. Briffon
de formul. li. 1.

truth of Christ is in me, do import, as the Learned have observed) never to be burdensome in that kind unto those Churches. 2 Cor. 11. 7-12. *Lawfull things*, when *inexpedient*, and *gravaminous*, may be forborn by the bond of a Covenant.

3. Matter of *thanksgiving* and praises unto God, in which case it was usuall to make and to pay vows. *What shall I render to the Lord for all his benefits towards me?* saith David. *I will take the cup of salvation* (as the use of the Jews was in their feasts and sacrifices of thanksgiving, Luk. 22. 17.) *I will pay my vows unto the Lord*. Whereby it appears that godly men when they prayed for mercies, did likewise by *vows* and *Covenants* bind themselves to return *tribute of praise* in some particular kind or other, upon the hearing of their prayers. Psal. 116. 12, 13, 14. Psal. 132. 2, 3. so Jacob did, Gen. 28. 22. and so *Iepthah*, Judg. 11. 30, 31. and so *Hanna*, 1 Sam. 1. 11. 27, 28. and so *Hezekiah*, Isa. 38. 20. and so *Ionah*. cap. 1. 9. so *Zacheus* to testifie his thankfulnesse unto Christ for his conversion, & to testifie his through mortification of covetousnesse, which had been his master sin, did not onely out of *duty* make restitution where he had done wrong, but out of *bonntie* did engage himself to give the half of his goods to the poore. Luk. 19. 8.

The *formall* cause of a *Covenant* is the plighting of our fidelitie, and engaging of our Truth unto God in that particular which is the matter of our *Covenant*. Which is done two wayes. Either by a *simple promise* and stipulation, as that of *Zacheus*, or in a more solemne way by the *Intervention of an oath*,

oath, or curse, or subscription, as that of *Nehemiah*, and the people there.

The *efficient cause* is the person entering into the Covenant. In whom these things are to con-
curre.

1 A clear *knowledge*, and deliberate weighing of the matter promised, because *a error*, deception, or ignorance, are contrary to the formall notion of that *consent* which in every Covenant is *intrinsecall*, and necessary thereunto. *Non videtur consentire qui errat.*

2 A *free* and *willing concurrence*. *In omni pacto intercedit alio spontanea*, and so in every promise. Not but that *Authoritie* may impose *oaths*, and those as well *promissory*, as *Affertorie*. *Genes. 24. 3. 1 Kings 2. 42. Ezra 10. 3. 5.* as *Iosiah* made a Covenant and caused the people to stand unto it. *2 Chron. 34. 31, 32.* But that the matter of it, though imposed should be such in the nature of the thing, as that it may be taken in *Iudgement*, and *Righteousnesse*, that so the person may not be hamper'd in any such hesitancie of conscience as will not consist with a pious, spontaneous, and voluntarie concurrence thereunto.

3 A *power to make* the promise, and bind ones self by it *c.* For a man may have power to make a promise, which is not finally obligatorie, but upon *supposition*; As a woman might for her own part vow, and by that vow was bound up as to herself, but this bond was but *conditionall*, as to efficacy and influence upon the effect, to wit, if her husband hear it, and held his peace. *Num. 30. 3. 14.*

a L. 57. ff. de obligat. & Actionib.
Nulla voluntas errantis est. L. 20. ff. de Aqua & Aquar. L. 116 de Regul. Juris.
b *Votum voluntas est spontanea.* Tholos. Syntag. Juris, L. 24. ca. 10. Sect. 1.
L. 219. de verborum significat.
Hostis ab animo libenti ex- postulantur.
Tertul. ad Scap. c. 2.

c L. 5. Cod. de Legibus. vid. Tholos. Syntag. Juris. lib. 21. cap. 5.

Vid. Peckium de Reg. Juris Reg. 69. Sect. 4

a L. 185. ff. de
Regulis Juris,
& L. 188. &
de conditioni-
bus institutio-
num. Leg. 6. &
10. de condi-
tionibus & de
monstrat. L. 3.
& 20 & de ob-
ligat. & action.
L. 1. Sect. 9.

b *Quæ facta
habent picta-
tem, estiman-
torem, vere-
cundiam no-
stram, & (ut
generaliter
dicimus) contra
bonos mores
sunt, nec facere
nos posse cre-
dendum est.* Pa-
pinian. L. 14.
15. ff. de Con-
dition. Institut.
*Pacta quæ con-
tra bonos mores*

sunt nullam vim habere indubitatè juris est. L. 6. & 30. Cod. de pactis. *Generaliter no-
vimus turpes stipulationes nullius esse momenti.* L. 26. ff. de verbor. obligat. & de legatis
& fidei commissis. Leg. 12. Sect. 3. 4. *Impia promissio est quæ scelere adimpletur. Jura-
mentum non est vinculum iniquitatis.* vid. Caus. 22. qu. 4. *Præstare fatcor posse me fidem
se scelere careat, interdum scelus est fides.* Senec. *Hæ demum impositæ operæ intelliguntur
quæ sine turpitudine præstari possunt.* ff. de operis libertorum. L. 38. c. *Filius fami-
lias vel servus sine patris Dominiæ auctoritate voto non obligantur.* L. 2. Sect. 1. ff. de
pollicitationibus.

Sect. 12.

4 A power, having made the promise, to per-
form it, and this depends upon the nature of the
thing. Which must be first *possible*, a for *Impossi-
bilitas nulla est obligatio*. No man can bind himself
to things impossible b. And next *lawfull*, in regard
either of the necessity, or expediencie, or some
other allowableness in the thing. For *Turpe est
jure impossibile*, we can do nothing but that which
we can do rightfully. *Sinfull things* are in con-
struction of Law *impossible*, and so can induce no
Obligation. c A *servant* can make no promise to
the dishonour or disservice of his Master; nor a
childe or *Pupill* contrary to the will of his Parent
or Guardian: nor a Christian to the dishonour
or against the will of Christ whom he serves. In
every such sinfull engagement there is intrinse-
cally *dolus*, *error*, *deceptio*, the heart is blinded by
the deceitfulness of lust, Ephes. 4. 18. 22. Hebr.
3. 13. 2 Pet. 1. 9. 2 Cor. 11. 3. And these things
are destructive to the nature of such an action as
must be deliberate and spontaneous. Promises of
this kind bind to nothing but Repentance.

From these considerations we may learn what
to judge of the promises which many men make
of doing service unto God.

1 Some

1 Some joyn in *Covenants* as the greatest part of that tumultuous concourse of people, who made an uproare against the Apostle, were gathered together, *They knew not wherefore. Act. 19. 32.* do not understand the things they promise. As if a man should set his hand and seale to an Obligation, and not know the contents or condition of it. Such are all ignorant Christians, who have often renewed their Covenant of new obedience and faith in Christ, and yet know not what the faith of Christ is, or what is the puritie, spiritualnesse, and widenesse of that Law which they have sworn unto. As the Apostle saith of the Jews, *If they had known they would not have crucified the Lord of glory*, we may say of many of these, if they knew the purity and holinesse of those things which they have vowed to keep, they either would not have entred into Covenant with God at all, or would be more conscientious and vigilant in their observation of it. It is a signe of a man desperately carelesse, to run daily into debt, and never so much as remember or consider what he owes. If there were no other *obligation* to tie men unto the *knowledge* of Gods will, this alone were sufficient, that they have undertaken to serve him, and therefore by their own *Covenants* are bound to know him. For surely many men who have promised Repentance from dead works, if they did indeed consider what that Repentance is, and unto what a strict and narrow way of walking it doth confine them, would go nigh, if they durst, to plead an *Error* in the Contract, and to professe that

Qui per delictorum penitentiam instituerat Domino satisfacere, diabolo per aliam penitentiam satisfaciunt, eritque tanto magis perosus Deo, quanto emulo ejus acceptus.
Tertul. de pœnitent. ca. 5.

Scct. 13.

Dike of the Deceitfulness of the Heart.
cap. 20.

that they had not thought their Obligation had engaged them unto so severe and rigid a service, and so *repent of their repentance*. But in this case, Ignorance of what a man ought to know, cannot void the Covenant which he is bound to make, and having made, to keep; but his Covenant doth exceedingly aggravate his ignorance.

2 Some make many faire promises of obedience, but it is *on the Rack*, and in the *furnace*, or as Scholers under the Rod. O if I might but recover this *sicknesse*, or be eased of this *affliction*, I would then be a new man, and redeeme my mispent time. And yet many of these, like *Pharaoh* when they have any *respite*, find out wayes to shift and elude their owne promises, and like *melted metall* taken out of the furnace, return again unto their former hardnesse. So a good Divine observes of the people of this Land in the time of the great sweat in King *Edwards* dayes (I wish we could find even so much in these dayes of calamitie which we are fallen into) as long as the heat of the plague lasted, there was crying out *peccavi, Mercie good Lord, mercy, mercy*. Then Lords, and Ladies, and people of the best sort, cried out to the Ministers, for Gods sake tell us what shall we do to avoid the wrath of God. Take these bags, pay so much to such an one whom I deceived, so much restore unto another whom in bargaining I over-reached, give so much to the poore, so much to pious uses, &c. But after the sicknesse was over, they were just the same men as they were before. Thus in time of *trouble* men are

apt

apt to make many prayers, and Covenants, to cry unto God, *Arise and save us, Jer. 2. 27. Deliver us this time, Iudg. 10. 15.* they inquire early after God, and flatter him with their lips, and own him as their God, and Rock of salvation, and presently start aside like a deceitfull bowe. As *Austin* notes, that in times of calamitie the very Heathen would flock unto the Christian Churches to be safe amongst them. And when the Lord sent *Lyons* amongst the Samaritanes, then they sent to inquire after the manner of his worship. 2 *King. 17. 25, 26.* Thus many mens Covenants are founded onely in Terrors of conscience. They throw out their sins as a Merchant at Sea his rich commodities in a Tempest, but in a calme wish for them again. Neither do they throw away the property over them, but onely the dangerous possession of them. This is not a full, chearfull, and voluntary action, but onely a languid and inconstant velleitie. Contrary to that largeness of heart, and fixed disposition which Christs own people bring unto his service, as *David* and the Nobles of Israel offered willingly and with joy unto the Lord. 1 *Chron. 29. 17.*

3 Since a Covenant presupposeth a power in him that maketh it, both over his own will, and over the matter, thing or Action which he promisseth, so far as to be enabled to make the promise: And since we of our selves have neither will nor deed, no sufficiency either to think or to perform: *Rom. 7. 18. 2 Cor. 3. 5. Phil. 2. 12.* We hence learne in all the Covenants which we make, not to

Quos vides petulantiter & procaciter insultare servis Christi, sunt in eis plurimi qui illum interitum clademq; non evasissent, nisi servos Christi fuisse fraxissent. De civit. Dei. li. i. ca. i. Ejecti in naufragio dominorum adhuc sunt, quia non eo animo eiciuntur quod eas habere nolunt, sed ut periculum effugiant. ff. lib. 41. l. 9. dect. 8. & l. 44. Semisauciam hac atque hac jactare voluntatem. Aug. confes. l. 8. c. 8.

do it in any confidence of our own strength, or upon any self-dependance on our own hearts, which are false and deceitfull, and may after a confident undertaking use us as *Peters* used him: But still to have our eyes on the aid and help of *Gods* grace, to use our Covenants as means the better to stir up *Gods* graces in us, and our prayers unto him for further supplies of it. As *David*, *I will keep thy statutes*, but then, *do not thou forsake me*. *Psal.* 119. 8. Our promises of duty must ever be supported by *Gods* promises of grace when we have undertaken to serve him, we must remember to pray as *Hezekiah* did, *Lord I am weak, do thou undertake for me*. *Isa.* 38. 14. Our good works cannot come out of us, till God do first of all *work them in us*. *Isa.* 26. 12. He must perform his promises of grace to us, before we can ours of service unto him. Nothing of ours can go to heaven, except we first received it from heaven. We are able to *do nothing but in and by Christ which strengtheneth us*, *Job.* 15. 5. *Phil.* 4. 13. So that every religious Covenant which we make hath indeed a double obligation in it; An obligation to the duty promised, that we may stir up ourselves to performe it: and an obligation unto prayer, and recourse to God, that he would furnish us with grace to performe it: As he that hath bound himself to pay a debt and hath no money of his own to do it, is constrained to betake himself unto supplications that he may procure the money of some other friend.

Lastly, the finall cause of a Covenant is to induce

duce an Obligation, where was none before, or else to double and strengthen it where one was before, to be *Vinculum conservandæ fidei*, a bond to preserve truth and fidelity. Being subject unto many temptations, and having backsliding and revolting hearts, ap^s, if they be not kept up to service, to draw back from it, therefore we use our selves as men do cowardly Souldiers, set them there where they must fight, and shall not be able to run away, or fall off from service.

vende rei. Instit. lib. 3. T. 14. Vid. Gregorium. Tholos. de Repub. lib. 8 cap. 8.

III. This should serve to Humble us upon a twofold consideration.

I For the *falseness* and unstedfastness of our Hearts which want such *Covenants* to binde them, and as it were fasten them to the Altar with cords: as men put *locks* and fetters upon wilde *horses*, whom otherwise no inclosure would shut in. Our Hearts (as *Iacob* said of *Reuben*, *Gen. 49. 4.*) are *unstable as waters* ^b. Moist Bodies (as water is) *non continentur suis terminis*, do not set bounds to themselves, as solid and compacted bodies do, but shed all abroad, if left to themselves, the way to keepe them united and together is to put them into a close vessell: so the *heart* of man can set it self no bounds, but falls all asunder,

Quid tam congruum fidei humane quam ea quæ inter eos placuerunt servare? Ulpian. L. 1 ff de pactis. Obligatio est furus vinculum quo necessitate astringimur alicuius sol-

Sc. 15.

b ὁ ὅτι τὸ δὲ πρὸς οἰκιστὰς ὅρα, Aristot. de gener & corrupt. lib. 2. cap. 2. Hinc qui vitam agunt mollem, remissam, voluptuariam, in hanc & illam partem flexilem dicuntur

Βίον τὴν τὸν ὑπόνοιαν διαπείσαντα, Chrys. Rom. 13. 14. & Suida, ὅτι ἐν τῇ ποσει τοῖς νόμοις. Eius animus qui nunc luxuriâ & lasciviâ affluit, reuindem. Terent. Heauton. Messallina facilitate Adulterorum in fastidium versa ad incognitas libidines prosuebat. Tacit. Annal. 11. Eruptiones lasciviarum. Tertul. Apol. cap. 31. The Scripture calleth it weaknes of Heart, Ezek. 16. 30. and so the Philosopher, ἀνεπαρκὲς τὸ μέν προνοεῖν, τὸ δὲ ἀντὶναι, Ethic. lib. 7. c. 8.

N 2

and

and out of frame, εἰς ἀνάχυσιν, as the Apostles expression is, 1 Pet. 4. 4. *instar Aquæ diffluentis*, Hebr. 2. 1. if it be not fastned and bound together by such strong Resolutions. Sometimes men either by the power of the word, or by the sharpnesse of some affliction, are quickned and enflamed unto pious purposes, like *green wood* which blazeth while the bellows are blowing; and now they think they have their hearts sure, and shall continue them in a good frame, to morrow shall be as this day. But presently like an *Instrument* in change of weather, they are out of tune again, and like the Chameleon presently change colour, and as * *Chrysostome* saith, the Preacher, of all workmen, seldome finds his work as he left it. Nothing but the *grace* of God doth ballance and *establish the heart*, and holy *Covenants* are an ordinance or means which he hath pleased to sanctifie unto this purpose, that by them as *Instruments* Grace as the principall cause might keep the Heart stedfast in duty. If then *Isaiah* bewail the *uncleannesse of his lips*, and *Iob* suspect the uncleannesse and wandering of his *Eyes*, what reason have we to be humbled for this unstedfastnesse of *our Hearts*, from whence the diffluence and loosenesse of everie other faculty proceed?

2 If we must bewail the *falsenes* of our Hearts that stand in *need* of *Covenants*, how much more should we bewail their *perfidiousnes* in the *violation* of *Covenants*? That they take occasion, even by *Restraint*, like a *River* that is stopped in his course, to grow more unruly. Or as a man after

an

* ὁ μὲν ἀργυρο-
κόπος οἶον ἀν-
χαλκεύει τὸ
σκεῦος καὶ ἀπο-
σπῇ, τοῖς τοῦ
ἐλθέοντος τῇ ἐπι-
στροφῇ πάλιν ἐνυψί-
σσει - ἐπὶ δὲ ἡ-
μεῖς οὐχ ὁπώρας,
&c. Homil. 13.
ad popul. Antioch.

d Spumeus, &
fervens & ab
obice savior
ibit. Ovid. Se-
nec. nat. quæst.
li. 6. ca. 17.

an *Ague*, which took away his stomach, to return with stronger appetite unto sin again. To crucifie our sins, and in repentance to *put them*, as it were, to *shame*, and then to take them down from the Cross: again, and fetch them to life, and *repent of Repentance*. To vow, and *after vows to make inquiry*, Prov. 20. 25. This is a very ill requitall unto Christ. He came from glory to suffer for us, and here met with many discouragements, not onely from enemies, but from friends and Disciples. *Judas* betrayes him, *Peter* denies him, his Disciples sleep, his kinsfolks stand as farre off; yet he doth not look back from a *Crosse* to a *Crown*, & though he be temptred to *come down* from the Crosse, yet he stayes it out, that he might *love*, and *save us to the uttermost*: but we no sooner out of *Ægypt* and *Sodome*, but we have hankering affections to return, at the least to *look backwards* again. Engage our selves to be ruled by the Word of the Lord (as the Jews did. *Ier.* 42. 5, 6. and with them, *Ier.* 43. 2. When we know his Word cavill against it, and shrink away from our own resolutions. O how should this Humble us, and make us vile in our own eyes? God is exceeding angry with the breach of our *Humane Covenants*, *Ier.* 34. 18. *Ezek.* 17. 18. How much more with the breach of *Holy Covenants* between himself and us, and threatneth severely to revenge the quarrell of his Covenant. *Levit.* 26. 25. and so doubtlesse he now doth, and will do still, except we take a penitent Revenge upon our selves for it. And therefore,

Lastly, having entred into *Covenant* we should use double diligence in our performance of it. Quickning and stirring up our selves thereunto.

1 By the consideration of the *stability* of his *Covenant* with us, even the *sure mercies* of *David*. *Isa.* 54. 8, 9. 55. 3. To break faith with a false person were a fault, but to deceive him that never fails nor forsakes us, increaseth both the *guilt* and the *unkindnesse*.

2 By consideration of his continued and *renewed mercies*. If he were a *wilderneffe* unto us, there might be some colour to repent us of our bargain, and to look out for a better service. But it is not onely *unthankfulnesse*, but *follicie* to make a forfeiture of *mercies*, and to put God by our breach of *Covenant* with him, to break his with us too. *Ier.* 2. 5, 6, 7. 31. *Numb.* 14. 34. *Ion.* 2. 8.

3 By consideration of our *Baptisme* and the tenor thereof, wherein we solemnly promise to keep a *good conscience*, and to *observe All things whatsoever Christ commandeth us.* 1 *Pet.* 3. 21. *Mat.* 28. 19, 20. From which engagement we cannot recede without the note and infamie of greater perfidiousnesse*. To take Christs pay, and do sin service, to be 2 subject unto *Michael*, and a pensioner unto the Dragon, to weare the *Liverie* of one Master and do the *work* of another, to be an *Israelite* in title, and a *Samaritan* in truth, this is either to forget or to deride our Baptisme. 2 *Pet.* 1. 9. for therein we did as it were *subscribe* our names, and *list* our selves in the *Register of Sion*; and as it is an high honour to be enroled in the *genealogies*

Vid. Chrysost.
in Psal. 113.

* In faderibus
cosdem amicos
atq; inimicos
habere solent
federati, quod
ex Cicerone &
Livio observa-
vit. Briffon. de
formul. li. 4.

Quis miles ab
infederatis ne
dicam ab hosti-
bus regibus do-
nativum & sti-
pendium cap-
tat, nisi plane
desertor &
transfuga?

Tertul. de pra-
script. cap. 12.

genealogies of the Church, so is a great dishonour to be expunged from thence, and to be written in the Earth, and have our names with our bodies putrifie into perpetuall oblivion. *Jerem. 17. 13. Nehem. 7. 94, 65.*

4 Consider the *seal* and *witnesses* whereby this Covenant hath been confirmed. Sealed in our own consciences by the *seal of faith*, beleeving the Holinesse of Gods wayes, and the excellencie of his Rewards, for he that beleeveth hath set to his seal. *Ioh. 3. 33.* mutually attested by our spirits, feeling the sweetnesse of *dutie*, and by * Gods Spirit, revealing the certainty of *Reward*. *Rom. 8. 16.* and this in the presence of Angels and Saints, into whose communion we are admitted, *1 Corinth. 11. 10. Hebr. 12. 22.* so that we cannot depart from this Covenant, without shaming our selves to God, to Angels, to men, and to our own consciences. Yea the *Font* where we were baptized, and the *Table* where we have sacramentally eaten and drank the body and blood of Christ, and the very *seats* where we have sate attending unto his voice, like *Ioshua* his stone, *cap. 24. 22-27.* will be witnesses against us if we deny our Covenant, though there be no need of *witnesses* against those who have to do with the searcher of hearts, and the Judge of consciences, that consuming fire whom no lead, no drosse, no reprobate silver, no false metall, can endure or deceive, no *Ananias* or *Saphira* lie unto with ut their own undoing.

Lastly, let us consider the estate which these Covenants do referre unto, and our *Tenure* where-

Bernard. serm. 3. de Evangelio septem parum.

* Vid. Bern. serm. 1. in Annunciat. Mariæ. & serm. 2. de Tribus testimoniis. & ser. 2. in die Pentecost. serm. 2. in festiv. omnium sanct. ser. 5. in dedicat. Eccl. serm. de quatuor modis orandi. ser. 8. 23. & 85. in Cantic. de natur. & dignit. divini amoris. c. 11. vid. etiam Michalis Medinæ apologia pro Joanne Fero adversus Dom. Soto criminationes apud Sixt. le-nensem. Biblioth. li. 6. Annot. 210.

nto

unto these services are annexed, which is *eternall life*. After we have had patience to keep our short promises of doing Gods will, he will performe his eternall promises, of giving himself unto us. And who would forfeit an inheritance for not payment of a small homage or quitrent reserved upon it? If we expect eternall life from him, there is great reason we should dedicate a mortall life unto him. Let us not pay our service in *dröffe*, when we expect our wages in *gold*.

THE



THE THIRD SERMON.

HOSEAH 14. VER. 2.3.

2. *So will we render the calves of our lips.*
3. *Ashur shall not save us, we will not ride upon Horses, neither will we say any more to the work of our hands, ye are our Gods; for in thee the fatherlesse findeth mercy.*



Aving handled the generall doctrine of our entring into Covenant with God, I shall now proceed unto the particulars which they here engage themselves unto, whereof the first is a solemn

Thanksgiving, We will render the calves of our lips.

^a All the sacrifices of the Jewes were of two sorts.

Some were *flasticall*, propitiatory, or expiatory, for pardon of sin, or impetration of favour: others

A a

were

Sect. 1.

aVil. Gul. Stuck. Antiq. Convival. lib. 1. cap. 33. Weense exercit. Ceremon. l. ex r. cit. 13. quamvis alii aliter distinguant. Cornet. A Lapi. in Synop. c. 1. Levit. Torniel. An. 2545. scil. 21. Pin'da in Job 1.5 Alex. Hales p. 3. qu. 55. & memb. A. art. 9 scil. 2

were *Eucharisticall*, sacrifices of praise (as the peace offerings, *Levit.* 7. 12.) for mercies obtained, *Psal.* 107. 22. With relation unto these, the Church here, having praied for forgivenesse of sin, and for the obtaining of blessings, do thereupon, for the farther enforcement of those petitions, promise to offer the peace-offerings of *praise*, not in the naked and empty *ceremony*, but with the spirituall life and *substance*, viz. the *Calves of their lips*, which are moved by the inward principles of hearty sincerity and thanksgiving.

From hence we learn, that sound conversion and repentance enlargeth the heart in thankfulnesse towards God, and disposeth it to offer up the *sacrifice of praise*. And this duty here promised, cometh in this place under severall considerations, for we may consider it,

Sect. 2.

I. *Ut materiam pacti*, as the matter of a *Covenant* or compact, which we promise to render unto God in acknowledgement of his great mercy in answering the prayers which we put up unto him for pardon and grace. It is observable that most of those *Psalmes* wherein ^b*David* imploreth helpe from God, are closed with thanksgiving unto him, as *Psal.* 7. 17. 13. 6. 56. 12. 13. 57. 7. 10, &c. *David* thus by an holy craft insinuating into Gods favour, and driving a trade between earth & heaven, receiving and returning, importing one commodity, and transporting an other, letting God know that his mercies shall not be lost, that as he bestows the *comforts* of them upon him, so he would returne the *praises* of them unto heaven again. c Those Countries

^b David omnes fere Psalmos in quibus Dei auxilium implorat, gratiarum actione claudit. *Mus* in *Psal.* 10. 16.

° Countries that have rich & staple-commodities to exchange and return unto others, have usually the freest and fullest traffick and resort of trade made unto them. Now there is no such rich return from earth to heaven as *praises*; This is indeed the only tribute we can pay unto God, to value, and to celebrate his goodnesse towards us. As in the fluxe and refluxe of the Sea, the water that in the one comes from the sea unto the shore, doth in the other but run back into it self again: so *praises* ^d are as it were the *returne of mercies into themselves*, or into that bosom and fountain of Gods love from whence they flowed. And therefore the richer any heart is in praises, the more speedy and copious are the returnes of mercy unto it. God hath so ordered the creatures amongst themselves, that there is a kinde of naturall confederacy, and *mutuall negotiation* amongst them, each one receiving and returning, deriving unto others, and drawing from others what serves most for the conservation of them all, and every thing by various interchanges and vicissitudes flowing back into the originals from whence it came: thereby teaching the souls of men to maintain the like spirituall commerce and confederacie with heaven, to have all the passages between them and it open and unobstructed, that the mercies which they receive from thence, may not be kept under, and imprisoned in unthankfulnesse, but may have a free way in daily praises to returne to their fountain again. Thus *Noah*, after his deliverance from the flood, built an *Altar*, on which to sacrifice the sacrifices of thanksgiving, that as his

A a 2

family

° Cives habent propinquam fructuosamque provinciam quo facile excurrant, ubi libenter negotium gerant: quos illa mercedibus suppeditandis cum quaestu compendioque dimittit, &c. *Cicer. i. Verr. 3.* Huiusmodi nobile Emporium erat Tyros Phœniciz urbs. *Ezek. 27. 12. 24.* de qua regione Lucius, primi docuere carinis ferre cavis orbis commercia. *d* Gratiarum cessat decursus, ubi recursus non fuit. *Bern. serm. 1. in cap. Ieiunij.* Ad locum unde exeunt gratiæ revertantur. Idem ser. 3. in vigil. nativit.

family by the *Ark* was preserved from perishing, so the memory of so great a mercy might in like manner by the *Altar* be preserved too *Gen. 8. 20.* So *Abraham* after a weary journey being comforted with Gods gracious appearing and manifestation of himself unto him, built an *Altar*, and called on the Name of the Lord, *Gen. 12. 7.* and after another journey out of *Egypt*, was not forgetfull to returne unto that place againe, *Gen. 13. 4.* Gods presence drawing forth his praises, as the returne of the Sun in a spring and summer, causeth the earth to thrust forth her fruits and flowers, that they may as it were meet, and do homage to the fountain of their beauty. If *Hezekiah* may be delivered from death, *I/a. 38. 20.* If *David* from guilt, *Psal. 51. 14.* they promise to sing aloud of so great mercy, and to take others into the consort, *I will teach transgressours thy way, and we will sing unto the stringed instruments.* Guilt stops the mouth, and makes it speechlesse, *Matth. 22. 12.* that it cannot answer for one of a thousand sins, nor acknowledge one of a thousand mercies. When *Jacob* begged Gods blessing on him in his journey, he vowed a vow of obedience and thankfulness to the Lord, seconding Gods promises of mercy, with his promises of praise, and answering all the parts thereof, *If God will be with me, and keep me, I will be His, and He shall be mine.* If he single out me and my seed, to set us up as marks for his Angels to descend unto with protection and mercy, and will indeed give this Land to us, and returne me unto my fathers house, then this stone which I have set up for a pillar and monument, shall

shall be *Gods House*, for me and my seed to praise him in; and accordingly we finde *he built an Altar there*, and changed the name of that place, calling it the *House of God*, and God, the *God of Bethel*. And lastly, if God indeed will not leave nor forsake me, but will give so rich a land as this unto me, I will surely returne a homage back, and of his own, *I will give the tenth unto him againe*. So punctuall is this holy man to restipulate for each *distinct promise* a *distinct praise*, and to take the quality of his *vows* from the quality of Gods *mercies*, Gen. 28. v. 20. 22. compared with v. 13. 15. Gen. 35. 6. 7. 14. 15. Lastly, *Jonah* out of the belly of Hell cries unto God, and *voweth a vow* unto him, that he would sacrifice with the voice of thanksgiving, and tell all ages, that salvation is of the Lord, *Jonah* 2. 9. Thus we may consider praises as the matter of the Churches *Covenant*.

II. *Ut fructum pœnitentiæ*, as a fruit of true repentance, and deliverance from sin. When sin is taken away, when grace is obtained, then indeed is a man in a right disposition to give praises unto God. When we are brought out of a wilderness into *Canaan*, Deut. 8. 10. out of *Babylon* unto *Sion*, *Jer.* 30. 18. 19. then saith the Prophet, *Out of them shall proceed thanksgiving, and the voice of them that make merry, &c.* When *Israel* had passed thorow the red Sea, and saw the Egyptians dead on the shore, the great type of our deliverance from sin, death, and Satan, then they sing that triumphant Song, *Moses* and the men singing the Song, and *Miriam* and the women answering them, and repeating

Sect. 3.

peating over again the burden of the Song, *Sing to the Lord, for he hath triumphed gloriously, the Horse and his rider hath he thrown into the Sea, Exod. 15. 1.*

20. 21. When a poore soul hath been with *Jonah* in the midst of the seas, compassed with the floods, closed in with the depths, brought down to the bottom of the mountaines, wrapt about head and heart, and all over with the weeds, and locked up with the bars of sin and death, when it hath felt the weight of a guilty conscience, and been terrified with the fearfull expectation of an approaching curse, lying as it were at the pits brinke, within the smoak of hell, within the smell of that brimstone, and scorplings of that unquenchable fire which is kindled for the divell and his angels: and is then by a more bottomles and unsearchable mercy brought unto dry land, snatched as a brand out of the fire, translated unto a glorious condition, from a Law to a Gospel, from a curse to a Crown, from damnation to an inheritance, from a slave to a Son, then, then onely, never till then, is that soul in a fit disposition to *sing praises* unto God, when God hath forgiven all a mans *iniquities*, and healed all the *diseases* of his soul, and redeemed his *life from destruction*, or from hell (as the Chaldee rendreth it) and crowned him with loving kindnesse and tender mercies, turning away his anger, and revealing those mercies which are *from everlasting^e* in election *unto everlasting* in salvation, removing his sins from him as far as the *East is from the West*; then a man will call upon his soule over and over againe, and summon every faculty within him, and invite every creature

e Ab aeterno
per prædestina-
tionem in æter-
num per glori-
ficationem. Ber-
nard serm. 2. in
Ascens. Dom.

creature without him to *blesse the Lord*, and to ingeminate praises unto his holy name, *Psal. 103. 1. 4. 20. 22.* And as *David* there begins the Psalm, with *Blesse the Lord O my soul*, and ends it, with *blesse the Lord O my soul*: so the Apostle making mention of the like mercy of God unto him, and of the exceeding abundant grace of Christ, in setting forth him who was a blasphemer, a persecutor, and injurious, as a patterne unto all that should beleve on him unto eternall life, begins this meditation with praises, *I thank Christ Jesus our Lord*; and ends it with praises, *unto the King eternall, immortall, invisable, the onely wise God, be honour and glory for ever and ever, Amen.* 1 Tim. 1. 12. 17. It is impossible that soul should be truly thankfull unto God, which hath no apprehensions of him, but as an *emie*, ready to call in, or at the least to curse all those outward benefits which in that little *interim* and respite of time between the curse pronounced in the Law, and executed in death, he vouchsafeth to bestow. ^aAnd impenitent sinners can have no true notion of God but such. And therefore all the verball thanks which such men seem to render unto God for blessings, are but like the musick at a Funerall, or the Trumpet before a Judge, which gives no comfortable sound to the mourning wife, or to the guilty prisoner.

III. *Vt medium Impetrandi.* As an Argument and motive to prevaile with God in prayer. For the Church here praies for pardon, for grace, for healing, not onely with an eye to its *owne benefit*, but unto *Gods Honour*. Lord, when thou hast heard and answered

*a*Qualem te parayeris Deo, talis oportet appareat tibi Deus. Bern. in Cant. serm. 69.

Sect. 4.

answered us, then we shall glorifie thee. *Psal.* 50. 15. *I shall prayse thee, saith David, for thou hast heard me, and art become my salvation. Psal.* 118. 21. It is true, if God condemne us, he will therein shew forth his owne glory, *2 Thes.* 1. 9. as he did upon *Pharaoh. Rom.* 9. 17. In which sence the strong and terrible ones are said to glorifie him, *Isay.* 25. 3. Because his power in their destruction is made the more conspicuous: But we should not therein concurre unto the glorifying of him. *The grave cannot prayse him, they that goe downe into the pit cannot celebrate his name. Ps.* 30. 9. 88. 10. 11. *The living, the living they shall prayse thee. Isa.* 38. 19. This is a frequent argument with *David* whereby to prevaile for mercy, because else God would lose the praise which by this meanes he should render to his name. *Psal.* 6. 4, 5. 118. 17. &c. God indeede is All-sufficient to himselfe, and no goodnes of ours can extend unto him. *Job* 22. 2. 35. 7. 8. Yet as Parents delight to use the labour of their children in things which are no way beneficiall unto themselves: so God is pleased to use us as instruments for setting forth his glory, though his glory stand in no neede of us, though we cannot adde one Cubit thereunto. He hath made all men ^h *in usus profundarum cogitationum suarum*, unto the uses of his unsearchable Councells. *He hath made all things for himselfe, yea even the wicked for the day of evill. Prov.* 16. 4. Yet he is pleased to esteeme some men meete for uses, which others are not, *2 Tim.* 2. 21. and to set apart some for himselfe, and for those uses. *Psal.* 4. 3. *Isay.* 43. 21. *k* God by his wisedome ordereth,

and

g Deus sum
gloriam quærit
non propter se
sed propter
nos. *Aquin.*

22. q. 1. 3. 2. art.
1. ad 1. m.

h *August. de inop-
tius & concupis-
cib.* 2. c. 16.

Omnia pro-
pter seipsum fe-
cit Deus, omnia
propter suos.
*Bern. ser. 3. in die
Pentecost.*

and draweth the blind and brute motions of the worst creatures unto his own *honour*, as the huntsman doth the rage of the dog to his pleasure, or the Marriner the blowing of the winde unto his voyage, or the Artist the heate of the fire unto his worke; or the Phisician the bloudthirstinesse of the Leech unto a cure. But godly men are fitted to bring *actually* glory unto him, to glorify him *doingly*. 1 Cor 10. 30. 31. Ephe. 1. 11, 12. And this is that which God cheifely takes pleasure in.

Our Saviour bids his disciples cast their nett into the Sea, and when they had drawn their net, he bids them bring of the fish which they had then caught, and yet we finde that there was a fire of coales, and fish laid thereon, and bread provided on the land before. *John* 21. 6, 9, 10. Thereby teaching us that he did not use their industrie for any neede that he had of it, but because he would honour them so far as to let them honour him with their obedience. And therefore even then when God tells his people that he needed not their services, he yet calls upon them for thanksgiving. *Psal.* 50. 9, 14.

This then is a strong argument to be used in prayer for pardon, for grace, for any spirituall mercie. Lord, if I perish, I shall not praise thee, I shall not be meete for my Masters uses. Thy glory will onely be forced out of me with blowes, like fire out of a flint, or water out of a rock. But thou delightest to see thy poore Servants *operate* towards thy glory, to see them not *forced* by power, but *swayed*

B b

by

Est in malum potestate peccare, ut autem peccando hoc vel hoc illa malitia faciant, non est in illorum potestate, sed Dei dividentis tenebras, & ordinantis eas, ut hinc etiam quod faciunt contra voluntatem Dei, non impleatur nisi voluntas Dei. *Aug. de pra. Savet. c. 16. vid. etiam ep. 69. q. 6. ep. 120. c. 2. epist. 141. l. 2. qu. sup. Exol. qu. 18. lib. 83. quest. 27. de Civit. Dei. lib. 11. cap. 17.*

by *love* to shew forth thy praises. And this we shall never doe till sinne be pardoned. God can bring *light out of light*, as the light of the Starres out of the light of the Sun, and he can bring *light out of darkenes*, as he did at first: but in the one case there is a *meetnes* for such an use, in the other not. Now we are not meete Subjects for God to reap honour from, till sinne be pardoned, till grace be conferred. Then we shall give him the *praise* of his *mercy* in pittying such greivous sinners, and the *praise* of his *power* and *wisedome* in healing such mortall diseases, and the *praise* of his glorious and free *grace* in sending Salvation to those that did not inquire after it, and the *praise* of his *patience* in forbearing us so long, and waiting that he might be gracious, and the *praise* of his wonderfull *providence* in causing all things to worke together for our good: and the *praise* of his *justice* by taking part with him against our owne finnes, and joyning with his grace to revenge the blood of Christ upon them. A pot-sheard is good enough to hold fire, but nothing but a sound and pure vessell is meete to put wine or any rich depositum into.

Sect. 5.

I V. Vt principium operandi. As a principle of Emendation of life, and of new Obedience. Lord *take away iniquity* and receive us into favour, then will we be *thankfull* unto thee, and that shall produce amendment of life; *Asbur shall not save us, neither will we ride upon horses, &c.* A thankfull apprehension of the goodnes of God in forgiving, giving, saving, honouring us, is one of the principall foundations of sincere obedience. Then the
Soule

Soule will thinke nothing too good for God, that hath shewed himselfe so good unto it. *What shall I render unto the Lord for all his benefits? saith the Prophet David. Psal. 116. 12.* and a little after it followes, *O Lord, truly I am thy servant, I am thy servant, and the Son of thine Handmaide.* that is, an Home-borne servant, thine from my mothers wombe. It is an allusion to those who were borne of Servants in the House of their Masters, and so were in a condition of Servants. *Partus sequitur ventrem.* If the mother be an Handmaide, the childe is a Servant too, and so the Scripture calleth them *filios domus*, children of the house. *Gen. 14. 14. 15. 3. 17. 12. Lev. 22. 11. Ecclesi. 2. 7.* His heart being enlarged in thankfullnesse, presently minded him of the deep ingagements that did bind him unto Service even from the wombe. True filiall and Evangelicall obedience ariseth from *faith and love*. Faith shewes us Gods love to us, and thereby worketh in us a Reciprocall love unto him, *We love him, because he loved us first. 1 John 4. 19.* This is the onely thing wherein a Servant of God may answer him, and may *de simili mutua rependere vicem*, as Bernard speakes, returne backe unto God what he gives unto him. ^b If he be angry with me, I must not be angry againe with him, but feare and tremble, and begge for pardon. If he reprove me, I must not reprove but justifie him: If he judge me, I must not judge but adore him. But if he *love me*, I must take the boldnes to *love him* againe, for therefore he loves that he may be loved. And this love of ours unto Christ makes us ready to doe e-

B b 2

very

Jure gentium
servi nostri sunt
qui ex ancillis
nostris nascuntur.
Leg. 5. D. de
statu Hominis.
& Leg. 28. de
usuris & fructibus.
Ibid.

b Si mihi irascatur Deus, num illi ego similiter redirascar? non utiq; sed pavebo, sed contremiscam, sed veniam deprecabor. Ita si me arguat, non redargueatur a me, sed ex me potius justificabitur: nec si me judicabit, judicabo ego eum, sed adorabo. Si dominatur, me oportet servire, Si imperat, me oportet parere; nunc jam videas de amore quam aliter sit. Nam cum amat Deus, non aliud vult quam amari. *Bern. ser. 83. in Cantic.*

k Quis coram Deo innocens invenitur qui vult fieri quod vetatur, si subtrahas quod timetur: Qui gehennas metuit, non peccare metuit sed ardere; ille autem peccare metuit, qui peccatum ipsum sicut gehennas odit. *Au. Ep. 144. Bernard. ser. de Trip. coh. ar.* Vere Christianusest qui plus amat dominum quam timet gehennam, ut etiam si dicat illi Deus, utere deliciis carnalibus sempiternis, & quantum potes pecca, nec morieris nec in gehennam mitte- ris, sed tecum tantummodo non eris; exhor- rescat & omini- no non peccet. non jam ut in illud quod timebat non inci- dat, sed ne il- lum quem sic a- mat offendant. *I- dem de Catechi- zand. Rud. bus. c. 17. de natur. & grat. c. 57. cont. 2. Eo. Pelag. l. 1. c. 6. & l. 2. c. 9.*

very thing wch he requires of us, because we know that he hath done much more for us then he requi- reth of us. *The love of Christ* saith the Apostle, *con- straineth us because we thus judge, that if one dyed for all, then were all dead,* that is either *dead in and with him* in regard of the guilt and punishment of sinne, so as to be freed from the damnation of it, or *dead by way of conformity unto his death,* in dying unto sinne, and crucifying the old man, so as to shake off the power and strength of it. And the fruite of all, both his dying and our loving, is this, *That we should not live unto our selves, but unto him that dyed for us and rose againe.* Thus love argues from the greater to the lesser, from the greatnes of his worke for us to the smalnes of ours unto him; If he dyed to give us life, then we must live to doe him Ser- vice.

k *Feare* produceth onely servile & unwilling per- formances, as those frutes which grow in Winter, or in cold Countries, are sowe, unsavoury, and un- concocted; but those which grow in Summer, or in hotter Countries, by the warmth and influence of the Sun are sweete and wholesome: such is the difference between those fruits of obedience which *feare* and which *love* produceth. The most formall principle of obedience is *love*, and the first begin- ings of love in us unto God arise from his mercies unto us being thankfully remembred; & this teach- eth the soule thus to argue, God hath given deli- verances unto mee, and *should I breake his Comman- dements?* *Ezra 13. 14.* Christ gave himselfe to re- deeme mee from all iniquity, and to make me in a speciall

speciall manner his owne, therefore I must be zealous of good workes. Tit. 2. 14. therefore I must shew forth the vertues of him that called me out of darkenes into his marvellous Light. 1 Pet. 2. 9. No more frequent, more copious common place in all the Scriptures then this to call for obedience, and to aggravate disobedience by the consideration of the great things that God hath done for us. Deut. 10. 20. 21. 11. 7. 8. 29. 32. 6. 7. Josh. 24. 2. 14. 1 Sam. 12. 24. Isay. 1. 2. Jer. 2. 5: 6. Hos. 2. 8. Mic. 6. 3, 5. In the ^aLaw a Ransomed man became the *Servant* of him that bought and delivered him: and upon this argument the Apostle calls for obedience. *Ye are not your owne, but you are bought with a price, therefore glorifie God in your body, and in your spirits, which are Gods.* 1 Cor. 6. 19, 20. We have but the use of our selves, the property is his, and we may doe nothing to violate that.

V. *Ut instrumentum divine gloriæ.* As a means and instrument of publishing Gods praises. There is an Emphasis in the word *Lips*. Sometimes it is a *diminutive* word, taking away from the duty performed, as Matth. 15. 8. *This people honour me with their lips*, but their heart is far from me. But here it is an *Augmentative* word, that enlargeth the duty, and makes it wider. I will sacrifice unto thee saith *Jonah*, with the voice of thanksgiving, *Jonah* 2. 9. God regardeth not the sacrifice if this be not the use that is made of it, to publish and celebrate the glory of his name. The outward ceremony is nothing without the thankfulnesse of the heart, and the thankfulnesse of the heart is too little, except it

B b 3

have

a Per modum pignoris, licet non per modum mancipii. Leg. 2. Cod de postliminio Reversis, &c. nempe servi sunt quoad solvatur pretium Redemptori. Si quis servum captum ab hostibus Redemerit, protinus est Redimentis. L. 12. sect. 7. F. de captivis. b Fructuarius nihil facere debet in perniciem proprietatis. L. 13. sect. 4. F. de usufructu. Sect. 6.

have a *voice* to proclame it abroad, that others may learn to glorifie and admire the works of the Lord too. It is not enough to *Sacrifice*, not enough to sacrifice the *sacrifices of thanksgiving*, except withall we *declare his works with rejoycing*, *Psal. 107. 22.* There is a *private thankfulnes* of the Soul within it self, when meditating on the goodnesse of God, it doth in secret return the tribute of an humble and obedient heart back againe unto him, which is to praise God *on the Bed*: and there is *publick thanksgiving*, when men tell of the *wondrous works of God in the great Congregation of his Saints*, *Psal. 149. 1. 5. Psal. 26. 7. 12.* Now here the Church promisetht this publick thanksgiving, it shall not be the thankfulnesse of the *heart* onely, but of the *lips* too. As it is noted of the thankfull *Leper*, that *with a loud voice he glorified God*, *Luke 17. 15.* *The living, the living shall praise thee*, saith *Hezekiah*; but how should they do it? *The fathers to the children shall make known thy truth*, *Isay 38. 19.* There are some affections and motions of the heart that do *stop the mouth*, are of a cold stupefactive, and constringent nature, as the sap staies and hides it selfe in the root while it is winter. Such is fear and extremity of grieve. *Come* saith the Prophet, *Let us enter into our defenced cities, and let us be silent there, for the Lord our God hath put us to silence*, *Jer. 8. 14. Isai. 10. 14.* Other affections *open the mouth*, are of an expansive and dilating nature, know not how to be straitned or suppressed, and of all these, *joy*, and sense of Gods mercy, can least contain it self in the compasse of our narrow breast, but will spread and commu-

*Plutarch. de ca-
ficiend. ex Hosti-
bus utilitate.
Arist. Problem.
sect. 27.*

communicate it selfe to others. A godly Heart is in this like unto those flowers which shut when the Sun sets, when the night comes, and open againe when the Sun returnes and shines upon them. If God withdraw his favour, and send a night of affliction, they shut up themselves and their thoughts in silence; but if he shine again, and shed abroad the light and sense of his love upon them, then their heart and mouth is wide open towards heaven in lifting up praises unto him. *Hannah* prayed silently so long as she was in bitternesse of soul, and of a sorrowfull spirit, 1 *Sam.* 1. 13. 15. but as soone as God answered her prayers, and filled her heart with joy in him, presently *her mouth was enlarged into a Song of thanksgiving*, Chap. 2. 1.

There is no phrase more usuall in the Psalmes, then to *sing forth praises* unto God, and it is not used without a speciall Emphasis. For it is one thing to *praise*, and another to *sing praises*, *Psalm.* 146. 2. This is, to publish, to declare, to speak of, abundantly to utter the memory of Gods great goodnesse, that one generation may derive praises unto another, as the Expressions are, *Psal.* 145. 4. 7. And therefore we finde in the most solemne thanksgivings, that the people of God were wont in great companies, and with muscicall instruments to sound forth the praises of God, and to cause their joy to be heard afar off, *Nehem.* 12. 27. 31. 43. *Isai.* 12. 4. 5. 6. *Ier.* 31. 7. This then is the force of the expression, Lord when thou hast taken away iniquity, and extended thy grace and favour to us, we will not onely have *thankfull hearts*, every man to praise thee by himselfe; but we

Apud poetas
clarissimos lau-
des Deorum in-
ter Regalia con-
vivium canebantur. *Quintil.*
lib. 1. cap. 10. nec
aliter veri Dei
laudes in Con-
viviis Christiano-
rum m. *Tertul.*
Apolog. cap. 39.
Cyprian lib. 2.
Epist. 2.

we will have *thankfull lips* to shew forth thy praise, we will stir up and encourage one another, we will tell our children, that the generations to come may know the mercy of our God.

This is a great part of the *Communion of Saints* to joyne together in Gods prayses. There is a *Communion of Sinners* wherein they combine together to dishonour God, and encourage one another in evil, *Psal. 64. 5. Psal. 83. 5. 8. Prov. 1. 10. 11.* Eve was no sooner caught her self, but she became a kinde of *Serpent*, to deceive and to catch her husband. A Tempter hath no sooner made a Sinner, but that Sinner will become a Tempter. As therefore Gods Enemies hold communion to dishonour him: so great reason there is that his servants should hold *Communion to praise him*, and to animate and hearten one another unto duty, as men that draw at an anchor, and Souldiers that set upon a service, use to do with mutuall encouragements, *Isai. 2. 3. Zach. 8. 21. Mal. 3. 16.* The *Holy Oyle* for the Sanctuary was made of many spices compounded by the art of the Perfumer, *Exod: 30. 23. 24. 25.* to note unto us that those duties are sweetest which are made up in a *Communion of Saints*, each one contributing his influence and furtherance unto them. As in windes and rivers where many meet in one they are strongest, and in Chaines and Jewels where many links and stones are joyned in one, they are richest. All good is diffusive, like Leven in a lump, like sap in a root; it will finde the way from the heart to every faculty of soul and body, and from thence to the eares and hearts of others. Every living creature was

was made with the *seed of life in it*, to preserve it self by multiplying, *Gen. 1. 11. 12.* And of all seeds that of the Spirit, and the Word, (*1 Joh. 3. 9. 1 Pet. 1. 23.*) is most vigorous, and in nothing so much as in glorifying God, when the joy of the Lord, which is our strength, doth put it self forth to derive the praises of his Name, and to call in others to the celebration of them.

From all which we learn, 1. By what means (amongst many others) to try the truth of our conversion; namely, by the life and workings of true *Thankfulnesse* unto God for pardon of sin, and accepting into favour. Certainly when a man is converted himself, his heart will be enlarged, and his mouth will be filled with the praises of the Lord; he will acquaint others what a good God he is turned unto. If he have found Christ himself, as *Andrew* and *Philip*, and the woman of Samaria did, he will presently report it to others, and invite them to come and see, *Joh. 1. 41. 46. Joh. 4. 29.* If *Zachew* be converted, he receiveth Christ joyfully, *Luk. 19. 6.* If *Matthew* be converted, he entertains him with a feast, *Luk. 5. 29.* If *Cornelius* be instructed in the knowledge of him, he will call his kinsfolke and friends to partake of such a banquet, *Acts 10. 24.* If *David* be converted himself, he will endeavour that other sinners may be converted too, *Psal. 51. 13.* and will shew them what the Lord hath done for his soul. The turning of a sinner from evill to good, is like the turning of a Bell from one side to another, you cannot turne it, but it will make a sound, and report its own motion. He that hath not a

sect. 7.

C c

mouth

mouth open to report the glory of Gods mercy to his soul, and to strengthen and edifie his brethren, may justly question the truth of his own conversion. In *Arons* garments (which were types of holiness) there were to be golden *Bells* and *Pomegranates*, which (if we may make any allegoricall application of it) intimateth unto us, That as a Holy life is *fruitfull* and active in the duties of spirituall obedience, so it is loud and *vocall* in sounding forth the praises of God, and thereby endeavouring to edifie the Church. *Gedeons Lamps* and *Pitchers* were accompanied with *Trumpets*; when God is pleased to put any light of grace into these earthen vessels of ours, we should have mouthes full of thankfulness to returne unto him the glory of his goodness.

And as that *repentance* is unsound which is not accompanied with *thankfulness*, so that thankfulness is but empty and hypocriticall, which doth not spring out of sound repentance; we use to say that the words of Fools are *in labris nata*, borne in their lips: but the words of wisemen are *E sulco pectoris*, drawn up out of an inward judgement. The *Calves of the lips* are no better then the *Calves of the Stall* in Gods account, if they have not an heart in them. Without this the promise here made to God would be no other then that with which Nurses deceive their little children, when they promise them a gay golden new-nothing. Praise in the mouth without repentance in the heart, is like a Sea-weed that grows without a root. Like the pourcing of Balme and Spices upon a dead body, which can never

Quintil. Instit.
lib. 10. cap. 3. A.
Gellius. l. 1. c. 15
βελαν αλογα
δια φρενός κερ-
πέμενθ.
αὐτὸς τὰ καὶ τὰ
βλαστάνει βυ-
λδ' ματαιά. Es-
chylus apud Plu-
tarch. de Aud.
Pectis.
Dicta factis de-
ficientibus eru-
lescunt. Ter-
tul. de patria.
cap. 1.

never thorowly secure it from putrefaction. Like a perfume about one sick of the plague, whose sweet smell carries infection along with it. It is not the mentioning of mercies, but the improving of them unto piety, which expresth our thankfulnesse unto God. God sets every blessing upon our score, and expects an answer and returne suteable. He compares *Corazin* and *Bethsaida* with *Tyre* and *Sidon*; and if their lives be as bad as these, their punishment shall be much heavier, because the mercies they enjoyed were much greater. The *not using* of mercies is the being *unthankfull* for them. And it is an heaive account which men must give for *abused mercies*, *Deut. 32. 6. Amos 2. 9. 13. Luke 13. 7. Heb. 6. 7.* Sins against mercy and under mercy, are the first ripe fruit; when the Sun shines hottest, the fruits ripen fastest, *Amos 8. 1. 2. Jer. 1. 11. 12.* God doth not beare so long with the provocations of a Church, as of those that are not a people; the sins of the *Amorites* were longer in ripening, then the sins of *Israel*. When judgement is abroad, it will begin at the House of God.

II. We should be so much the more earnestly pressed unto this, by how much it is the greater evidence of our conversion unto God, and by how much more apt we are to call for mercies when we want them, then with the Leper to returne praises when we do enjoy them. Ten cried to be healed, but there was but one that returned glory to God. Vessels will sound when they are empty, fill them and they are presently dumb. When we want mercies, then with *Pharaoh* we cry out for pardon, for

C c 3

peace,

μὴ ἀποστρέψῃς
 ὀφθαλμοὺς σου ἀπὸ
 τῶν ταπεινῶν
 ἀπὸ τοῦ
 σῶστος ὧν
 ἄνθρωποι.
 Alex Strom l. 7.
 Deum colit
 quisquis imita-
 tus est. Senec.
 Epist. 95.
 Vid. Chrysost.
 Hom. 25. in
 Math. 23. 13.

Self. 8.

Serena de Be-
nefic. lib. 3. c. 3.
Liv. lib. 22.

peace, for supplies, for deliverances, but when prayers are answered, and our turne served, how few remember the method which God prescribes, *Call on me in the day of trouble, I will heare thee, and thou shalt glorifie me*, *Psal. 50. 15.* yea how many like Swine trample on the meat that feeds them, and tread under foot the mercies that preseeve them? How many are so greedily intent upon the things they desire, that they cannot see nor value the things they enjoy. *Omnis festinatio caeca est.* It is noted even of good King *Hezekiah*, that he *did not render according to the benefits* which he had received, *2 Chron. 32. 25.* Therefore we should be exhorted in our prayers for pardon and grace, to do as the Church here doth, to promise the Sacrifices of *Thankfulness* and obedience, not as a price to purchase mercy (for our good extends not unto God, *Psal. 16. 2.*) but as a tie and obligation upon our selves, to acknowledge and returne the praise of mercy to him that gives it. And this the Apostle exhorteth us unto, *that our requests should be made known unto God*, not onely with prayer and supplication, but *with Thanksgiving*, *Phil. 4. 6. 1 Thess. 5. 17 18. 1 Tim. 2. 1.* which we finde to have been his own practice, *Eph. 3, 14. 20. 21.* We shoud keep a Catalogue of Gods mercies to quicken us unto dutie, as well as a Catalogue of our own sins to make us cry for mercy. And unto this duty of Thanksgiving we may be excited.

I. By the consideration of *Gods greatnesse*. *Great is the Lord, and therefore greatly to be praised*, *Pf. 145.*

3. The praises of God should be according to his
Name,

Name, Ps. 48. 10. Ps. 96. 8. All things were made for no other end, but to return glory to him that made them. Because all things are of him, therefore all must be to him, Ro. 11. 36. And this the very *Figure* of the world teacheth us. For a *Circular line* ends where it began, and returns back into its originall point, by that means strengthening and preserving it self. For things are usually strongest when nearest their *originall*, and the more remote from that, the weaker they grow. As a tree is strongest at the root, and a branch or bough next the trunk or stock, and the further out it grows from thence, the smaller and weaker it grows too; and the further it is from the originall of its being, the nearer it is unto not-Being. So all creatures are hereby taught both for preservation of that being they have, and for supply of what perfections they want, and in both, for the setting forth of the greatnesse of their Maker, (out of whose infinite Being all finite beings are sustained and perfected) to run back unto God, for whose sake they are, and have been created. Rivers come from the Sea, and therefore run back into the Sea again; The Trees receive sap from the earth, and within a while pay it back in those leaves that fall down to the earth again. Now as God hath made all creatures thus to shew forth the glory of his greatnes, so he will have them do it by these *Principles*, and in that maner of working which he hath planted in them. *Inanimate* and meere *naturall creatures* are bid to praise the Lord, Psal. 148. 8. 9. but this they do *blindly and ignorantly*, like the arrow which flies toward the marke, but understandeth not its

Vid. *Field of the Church. lib. 1. cap. 1. Plutararch lib. de Et*
 Qui curat esse nisi propter te, pro nihilo est, & nihil est.
 Qui vult esse sibi & non tibi, nihil esse incipit inter omnia. Bernard. serm. 20. in Cant. Eo quifque pessimus quo optimus si hoc ipsum quod est optimus adscribat sibi. serm. 84. in Cantic.

own motion, being directed thither by an understanding without and above it self. And thus when every thing by the naturall weight and inclination of its own form moveth to the place where it may be preserved, or draweth to it those further degrees of perfection, whereby it may be improved, and have more of being communicated to it, it may truly be said to praise the Lord, in that it obeyeth the Law which he planted in it, and is by his wise providence carried back towards him, to derive its conservation & perfection from the same fountain from whence its Being did proceed. But now *reasonable creatures* being by God enriched with *Internall knowledge*, and that knowledge in his Church exceedingly raised by his manifestation of himself as their uttermost blessednesse in the Word unto them, He therefore requires that we should *worke actively, and with intention of the End* for which he made us, guiding all our aimes and inclinations towards his glory by that internall knowledge of his Excellency which he hath implanted in us, and revealed to us. And indeed all other creatures are in this sense said to glorifie God, because the infinite power, wisdom, goodnesse, and perfection of God which are in their beings and workings so notably relucient, do become the object of *reasonable creatures*, to contemplate upon, and by that meanes draw forth admiration and adoration ^{of him} ~~from them~~.

Sect. 9.

II. By the consideration of *Gods goodnesse*. He deserves it at our hands. He gives more to us then we are able to render unto him. The Sun shines on the Moon with his own glorious light, the Moon
returnes

returns but a faint and spotted light upon the world. We can return nothing unto God, but that which is *his own*, 1 *Chron.* 29. 16. and it goes not with that purity from us as it came unto us. We cannot send forth a thought round about us, but it will returne with a report of mercy, and that mercy calls for a returne of praise. ^a But above all, the *goodnesse* of God mentioned in the text, *Taking away iniquity, and receiving graciously*, this calls for the *Calves of the lips* to be offered, as in the new Moons, with Trumpets and solemnity, *Numb.* 10. 10. The beams of the Sun the more directly they fall on the body of the Moone, do fill it with the more abundant light: so the more copious and notable Gods mercies are unto us, the more enlarged should our praises be unto him. Therefore true Penitents that have more tasted of mercy, are more obliged unto thanksgiving, *Psal.* 147. 20. *Excellent speech is not comely in the mouth of fools*, *Prov.* 17. 7. But *Praise is comely for the upright*, *Psal.* 33. 1. For as God is most dishonoured by the finnes of holy men when they are committed against light, and break forth into scandall, as ^a ^b spot in silke is a greater blemish then in Sackcloth, 2 *Sam.* 12. 14. So is he most honoured by the confession and praises of holy men, because they know more of his glory and goodnesse then others, and can report greater things of him. Wicked men speak of God by *heare-say*, and by *notion* onely, but holy men by ^c intimate Ex-

non iudicis, non magistri, sed sponsi -- sed hæc rara hora, & parva mora. *Bern.* 1. serm. 23. in Cant. Mens ineffabili verbi illecta dulcedine quodammodo se sibi furatur imo rapitur atque elabatur a seipsa ut verbo fruatur -- dulce commercium, sed breve momentum & experimentum rarum. *Ibid.* serm. 85. *ut etiam* serm. 83. & serm. 1. 3. 3.:

perience,

a Magna est gratia quæ tribuitur hominibus vehementer egentibus, & in rebus magnis & difficilibus, & cum quis beneficium alicui dat aut solus, aut primus. *ut Arist. Rhet. lib. 2. c. 7.* itaque in huiusmodi benefactores admissi gravius vindicantur. L. 1. de obsequiis parentibus & patronis præstant. *D. & L. 28. de penis. sect. 8.* b Pretiosam vestem exigua quævis macula turpius decolorat. Nobis ad immundiciam minima quævis inobedientia sufficit, &c. *Bernard. serm. de triplici custodia.* c Est locus ubi verè quiescens & quietus cernitur Deus, locus omnino

perience, as the Queen of *Sheba* knew more of *Solomon's* wisdom from his mouth, then from his fame. He that sees but the outward Court and buildings of a Palace, can say it is a glorious place: but he that like the Ambassadors of the King of *Babylon* in *Hezekiah* his time, shall be admitted to see the house of pretious things, and all the Treasures of the Palace, can speak much more honourably of it. Every one might see and admire the stones of the Temple without, who were not admitted to view the Gold, and curious workmanship within. The more intimate Communion a man hath with God as a Redeemer, the more glorious and abundant praises can he render unto him. Besides ^a Praise is the language of Heaven, the whole Happinesse of the Saints there is to enjoy God, and their whole businessse is to praise him. And they who are to live in another Countrey, will be more solicitous to learn the language, and foreacquaint themselves with the manners and usages of that Countrey, than they who have no hopes nor assurance of coming thither. As they who have hope to be like *Christ* in glory, will purifie themselves, that they may in the mean time be like him in grace, 1 *John* 3.2.3. So they that have Hope to praise him for ever in Heaven, will study the Song of *Moses* and of the Lamb before they come thither. And indeed none can praise God but they that can abase and deny themselves. Wicked men in all duties serve and seeke themselves. But the very formality of praise is to seeke God, and to make him the End of our so doing. The Apostle exhorts us to offer our selves a living

^a Illa domus
lætitie est, ista
militie. Illa
domus laudis,
ista orationis.
Bern. serm. 2. in
dedicat. Ecclesie.

ving Sacrifice, Rom. 12. 1. that is to say to separte our selves for God, and for his uses. The *Sacrifice* we know was *Gods*, for his sake it was burnt, & broken, and destroied. We must be such Sacrifices, deny our selves, be lost to our selves; not serve, nor seek, nor aime at our selves: but resolve to esteem nothing deare in comparison of Gods Honour, and to be willing any way whether by life or by death that he may be magnified in us, *Acts* 21. 13. *Phil.* 1. 20. *Love of Communion* in naturall creatures is stronger then *selfe-love*; Stones will move upward, fire downward, to preserve the universe from a vacuity, and to keep the compages of nature together. How much more is, and ought the love of God himselfe in the new creature to be stronger then the self-love whereby it seeks and serves it selfe? And without this, all other services are but *Ananias* his lye, lies to the Holy Ghost, keeping to our selves what we would seem to bestow upon him. Lifting up the eies, beating the breast, spreading the hands, bending the knee, hanging down the head, Levening the countenance, sighing, sobbing, fasting, howling, all nothing else but mocking of God. And we may say of such men, as the Emperor of him that sold glasse for pearle (though in a sadder sense) *Imposturam faciunt & patientur*. They deceive God, and faile in his Precepts, and they shall be themselves deceived, and faile in their own expectation. For *the hope of the wicked shall perish*.

III. By a double consideration of *our selves*. *Seet. 10.*
I. Of our naturall *Torpor* and sluggishnesse unto this dutie. As the dead Sea drinks in the River

D d

Jordan

weeks

Jordan, and is never the sweeter, and the Ocean all other Rivers, and is never the fresher. So we are apt to receive daily mercies from God, and still remaine unsensible of them, unthankfull for them. Gods mercies to us are like the dew on all the *ground*, our thanks to him like the dew on the *fleece*. We are like Fishermens *wheels*, wide at that end which lets in the Fish, but narrow at the other end, so that they cannot get out againe. Greedy to get *mercy*, tenacious to hold it, but unthankfull in acknowledging or right using of it. The raine comes down from heaven in *showres*, it goes up but in *mists*. We sow in our land *one measure*, and receive ten; yea *Isaac* received an hundred fold, *Gen. 26. 12.* But God sows ten, it may be an hundred mercies amongst us, when we scarce returne the praise and the fruit of *one*. Our hearts in this case are like the windows of the Temple, *1 King. 6. 4.* wide inward to let in mercies, but narrow outward to let forth praises. Now as *Solomon* saies, *if the iron be blunt, we must put too the more strength*; and as Husbandmen use where the nature of land is more defective, to supply it with the more importunate labour; so having hearts so earthly for the performance of so heavenly a duty, we should use the more holy violence upon them, and as the Widdow did extort justice from an unjust Judge by her continuall coming, *Luke 18. 5.* We should presse and urge, and with ingeminated importunity charge this duty upon our selves, as the Psalmist doth, *O that men would praise the Lord for his goodnesse, & for his wonderfull workes to the children of men, Psal.*

107.8.15.21.31. II. Of our *own benefit*. For indeed all the benefit which ariseth out of this duty, redounds to us, and none to God. His glory is infinite, and eternally the same, there is nor can be no accession unto that by all our praises. When a *Glasse* reflecteth the brightnesse of the Sun; there is but an *acknowledgement* of what was, not any *addition* of what was not. When an excellent *Oratour* makes a *Panegyricall* Oration in praise of some honourable Person, he doth not infuse any dramme of worth into the person, but onely setteth forth and declareth that which is unto others. A curious *Picture* praiseth a beautifull face, not by adding beauty to it, but by representing that which was in it before. The window which lets in light into an house, doth not benefit the light, but the house into which the light shineth. So our praising of God doth serve to quicken, comfort, and refresh our selves, who have interest in so good a God: or to edifie and incourage our brethren, that they may be ambitious to serve so Honourable a Master: but they adde no lustre or glory to God at all.

Now lastly, for the right performance of this Dutie. It is founded on the due apprehensions of *Gods Being Good, and of his Doing Good, Psa. 119. 68.* Or of his excellency in himselfe, and his goodnesse unto us. In the former respect it standeth in *Adoring and extolling the great Name of God*, ascribing in our hearts and mouthes all blessednesse unto him, acknowledging his infinite *Majestie* in himselfe, and his *Soveraignty* over us his poore creatures, *Exod. 15. 11. Mic. 7. 18.* and so covering our

Dd 2

faces,

*Ipse sibi omnia
Tertull. contra
Praxeam cap. 5.*

Sect. II.

a Difficultatem quaestionis cur alius sic alius vero sic mortuus est, velut non solvendo solvit Apostolus -- Et hujus profunditatis horrorem usque ab hoc perduxit ut diceret, etiam cuius vult miseretur, & quem vult obdurat, August. contr. 2. Epist. Pelag. lib. 2. c. 7 & 1. 4 c. 6. Cur in diversa causa idem iudicium nisi Hoc volo? de Dono persever. cap. 8. De peccat. meritis & Remiss. lib. 2. cap. 5.

b Iustinus Martyr de se fatur, se conspecta Christianorum in morte Constantia collegisse veram esse quam apud ipsos vigeret pietatem. Apolog. 1. Illi ipsa oblitutio quam exprobratis magistra est. Quis enim non contemplatione ejus concutitur ad requirendum, quid intus in re sit? Quis non ubi requirit accedit? ubi accessit, pati exoptat. Tertul. Apolog. cult

faces, and abhorring our selves in his sight, *Isai. 6. Job 42. 5. 6.* not daring to question any of his deep, absolute, and most unsearchable Counsels; but because all things are of him, to acknowledge that all things ought to be for and to him, and are to be reduced to the Ends of his glorie, by the Counsell of his own^a will, *Rom. 9. 20, 21. Rom. 11. 33, 36. Matth. 11. 25, 26. Psal. 135. 5, 6. Job 9. 12. Ephes. 1. 11.* In the latter respect, as he is the God in whom we *Live and move, and have our being*, and hope for our blessednesse, so it importeth, 1. a *Glorying* and rejoycing in him as our alone felicity, *Psal. 33. 1. Habas. 3. 18. Phil. 4. 4.* 2. A *choosing* and preferring him above all other good things, making him our End and aime, in life, in death, in doing, in suffering, *Rom. 14. 7, 8.* 3. A *Thankfull acknowledgement* of all his mercies, as most *beneficiall* unto us, and most gratuitous and free in regard of him, 2 *Sam. 7. 18. Lam. 3. 22, 23.* Lastly, a constant *endeavour of a holy life*, so to bring forth fruit, to do the will of God, and to finish his worke which he hath set us, so to order our conversation aright before him, as that he may have ascribed unto him the glory of his authority over the consciences of men, and of the power of his Love shed abroad in their hearts, and that all that see our conversation may say, doubtlesse, the God whom these men serve after so holy a manner, for whom they dispise all outward & sinful pleasures, is a Holy and blessed God, infinitely able to comfort, satisfie, and reward all those that so conscionably and constantly give up themselves unto him,

John 15. 8. *John* 17. 4. *Psal.* 50. 23. *Deut.* 4. 6, 7.
Matth. 5. 16. 2 *Cor.* 9. 13. 1 *Pet.* 2. 12.

The second particular in their *Covenant* is, *amendment of life*, and a more speciall care against those sins of carnall confidence, and spirituall adultery, whereby they had formerly dishonoured and provoked God. From whence there are two observations which offer themselves.

Sect. 12.

I. That true repentance and sound conversion, as it makes a man *thankfull* for the *pardon* of sinne past, so it makes him *carefull* against the *practise* of sinne for the time to come, especially those *particular sinnes*, whereby he had formerly most dishonoured God, and defiled his own conscience. This doctrine consisteth of two parts, which we will consider asunder.

And first of this care and purpose of amendment in generall. When the poore *Converts* who had been guilty of the most pretious and innocent blood that ever was shed, began to be convinced of that horrible sin, and found those *nailes* where-with they had fastned the *Lord of glory* to a Crosse, pricking and piercing of their owne hearts, with what bleeding and relenting affections did they mourn over him? with what earnest importunities did they inquire after the way of salvation wherein they might serve and enjoy him? never were their hands more cruell in shedding that blood, then their hearts were now sollicitous to be bathed in it, to be cleansed by it, *Acts* 2. 37. The poore *Predigall* who is the Embleme of a penitent sinner, when he *came to himselfe* againe, or be-

Oportebat quidem si fieri posset revivere me (ut ita loquar) denuo quod male vixi--sed faciam recogitando quod reoperando non possum. *Berny. serm. de Cant. Ezekia.*

thought himself, as the phrase is, 1 *King*. 8.47. (for we do never depart from God, but we do withall forsake and lose our selves, and are transported with a spirituall madnesse from our right mindes) immediately grew to a resolution of arising out of that base and brutish condition, and of going home to his *Father*, and by that meanes to his *wit* and *senses* againe. So when by *Johns* preaching of repentance men were turned to the *Wisdom* of the *Just* (for all unrighteousnesse is folly and madnes) and were prepared for the Lord, we immediately finde what a speciall care they had to be informed in the waies of dutie, earnestly inquiring after that new course of obedience which they were now to walke, *Luke* 3. 10, 12, 14. All true penitents are of the minde of these in the Text, we will not say *Any more*, and what have I to do *Any more* with Idols? *vers*. 8. as *Ezra* in his penitent prayer. Should we now againe breake thy Commandements? *chap*. 9. 13. When Christ rose from the dead, he *died no more*: and when we repent of sinne, it must be with a repentance that must *never any more* be repented of, *Rom*. 6. 9, 12. 2 *Cor*. 7: 10. The time past of our life must suffice us to have wrought the will of the Gentiles, 1 *Pet*. 4. 3.

This care ariseth from the nature of *true repentance*, which hath two names usually given it; *μεταβολα*, a *change of the minde*; the heart is framed to have other and truer notions of sinne, of grace, of heaven, of hell, of conscience, of salvation then it had before; for the minde of wicked men being defiled, they can frame to themselves none but im-
pure

pure apprehensions of spirituall things, as a yellow eye sees every thing yellow, and a bitter palate tastes every thing bitter. 2. μεταμελῆτα *A change of the cares* and indeavours of life. That whereas before a man made provision for the flesh, and his study and care was how to satisfie the lusts of his own heart, *Rom. 13. 14.* what he should eate, what he should drink, wherewith he should be cloathed: Now his care is how he may be saved, how he may honour and enjoy God, *Acts 2. 37. Acts 16. 30.* The first question in *Repentance* is, *What have I done?* *Jer. 8. 6.* and the next question is, *What shall I doe,* *Acts 9. 6.* And this care repentance worketh,

I. By a *Godly sorrow* for sinne past. It brings into a mans remembrance the historie of his former life, makes him with heaviness of spirit recount the guilt of so many innumerable sinnes wherewith he had bound himselfe as with chaines of darknesse; the losse of so much pretious time mispent in the service of such a Master as had no other wages to give but shame and death. The horrible indignities thereby offred to the Majesty and Justice of God, the odious contempt of his holy will and soveraigne authority; the daring neglect of his threatnings, and underualuing of his rewards: the high provocation of his jealousy and displeasure; the base corrivalty and contesting of filthy lusts with the grace of the Gospell, and the pretious blood of the Sonne of God: the gainsaying and wrestling, and stubborne antipathie of a carnall heart to the pure motions of the Spirit, and

Word

Consilium futuri ex præterito venit. *Senec. Ep. 83.*

Seet. 13.

Word of Christ : the presumptuous repulses of him that standeth at the doore and knocks, waiting that he may be gracious : the long turning of his back, and thrusting away from him the word of Reconciliation, wherein Christ by his Ambassadors had so often beseeched him to be reconciled unto God : The remembrance of these things makes a man looke with selfe-aborrancy upon himselfe, and full detestation upon his former courses. And he now no longer considers the *silver or the Gold*, the profit or the pleasure of his wonted lusts, though they were never so delectable or desirable in the eye of flesh; he looks upon them as *accursed things* to be thrown away, as the Converts did upon their costly and curious Books, *Acts 19. 19. Esa. 30. 22. 31. 7.* Sin is like a *plaited Picture*; on the one side of it to the *Impenitent* appeareth nothing but the *beauty of pleasure* whereby it bewitcheth and allureth them; on the other side to the *Penitent* appeareth nothing but the horrid and ugly *face of guilt* and shame whereby it amazeth and confoundeth them; Thus the remembrance of sinne past (which they are very carefull to keepe alwayes in their sight, *Psal. 51. 3.*) doth by godly sorrow worke speciall care of amendment of life for the time to come, *2 Chron. 6. 37., 38. Psal. 119. 59. Ezeck. 16. 61. 63. 20. 43.*

2. By a present *sense* of the weight and burthen of remaining corruptions, which work, and move, and put forth what strength they can to resist the grace of God in us. As the time past wherein sinne rained, so the present burthen of sinne besetting us,

πεινάει τὸν ἄνθρωπον
ἀνδρὶ μακάριον
τὴν ἰσχυρίαν
οὐ τὴν καλὴν
τὴν.

Achaë's Eretricus:
apud Athenæum l. 6. c. 20.

us, is esteemed sufficient, and makes a man carefull not to load himself wilfully with more, being ready to sinke, and forced to cry out under the paine of those which he unwillingly lieth under already.

^a A very glutton when he is in a fitt of the gout or stone, will forbear those meates which feed so painefull diseases. A penitent sinner is continually in paine under the body of sinne, and therefore dares not feed so dangerous and tormenting a disease. ^b The more *spirituall* any man is, the more *painefull* and burdensome is corruption to him, *Rom. 7. 23.* For *sinne* to the *new man* is as *sickness* to the *naturall man*. The more exquisite and delicate the naturall senses are, the more are they sensible and affected with that which offends nature. Contraries cannot be together without combate. The spirit will lust against the flesh, and not suffer a man to fulfill the lusts of it, *Gal. 5. 16, 17.* the seed of God will keep downe the strength of sin, *1 John 3. 9.*

3. By an holy *jealousie*, and godly feare of the falsenesse and backsliding of our corrupt heart, lest like *Lots* wife it should looke back towards *Sodome*, and like *Israel* have a minde hankering after the flesh-pots of *Egypt*, the wonted profits and pleasures of forsaken lusts. A godly heart prizeth the love of God, and the feelings of spirituall comfort from thence arising above all other things, and is afraid to lose them. It hath felt the burnings of sinne, the stings of these fiery Serpents, and

nondum in domo se esse confidat. ubi sine omni timore ventorum accensum lumen soleat deportari, sed meminerit se esse sub dio, et utraque manu studeat operire quod portat &c. Bernard. ser. 3. in vigil. nativ.

αἰ τοῖς μεθυ-
κομένοις ἐχθρὸς
ἡμέρας, ἀλλ' εἰς
σωτῆρα τὸν
καρὰν πρὸς τὸ
πᾶν τοῦ ἀνθρώ-
που ἡμῶν ἔστι
εἰς ἐμμεν αἰν.
Clearch. apud A-
then. lib. 14. c. 1.
b Confictus mi-
serabilis. Aug.
de nupt. & con-
cupis. l. 2. c. 1.
Quo quis per-
se habet minus
sentit. Senec.
Epist. 52.

ὁ δὲ θεὸς βαλ-
ὸν ποιεῖ. A-
rist. Rhetic. l. 2. c. 5
Sollicitus inci-
pit ambulare
cum deo suo, et
ex omni parte
scrutatur ne vel
in levissima re
tremendæ illi-
us Maiestatis
offendatur aspe-
ctus—Sic ar-
dens et lucens

E e

hath

hath often been forced to befoole it selfe, and to beshrew its own ignorance, and with *Ephraim* to smite upon the thigh. And the burnt child dreads the fire, and dares not meddle any more with it. Considers the heaviness of Gods frown, the rigour of his Law, the weakness and sicklenesse of the heart of man, the difficulty of finding Christ out when he hath withdrawn himselfe, and of recovering light and peace againe, when the soule hath wilfully brought it selfe under a cloud; and therefore will not venture to harden it selfe against God. Thus godly feare keeps men from sin, *Job* 31.23. *Psal.* 119.120. *Prov.* 28.14. *Eccles.* 9.2. *Jer.* 32.40. *Phil.* 2.12. *Psal.* 4.4.

4. By a *love to Christ*, and a sweet recounting of the mercies of God in him. The lesse a man loves sinne, the more he shall love Christ. Now repentance workes an hatred of sinne, and thereupon a love of Christ, which love is ever operative, and putting forth it selfe towards holiness of life. As the *Love of God* in Christ towards us worketh *forgiveness* of sinne: so *our* reciprocall *love*, wrought by the feeling and comfort of that forgiveness, worketh in us an *hatred* of sinne. A *direct* love begets a *Reflect* love, as the heat wrought in the earth strikes back a heat up into the aire againe. The woman in the Gospell *having much forgiven her*, *loved much*, *Luke* 7. 47. *We love him because he loved us first*; and love will not suffer a man to wrong the thing which he loves. What man ever threw away Jewels or money when he might have kept them: except when the
predo-

predominant love of something better made these things comparatively hatefull, *Luke 14. 26.* What woman could be perswaded to throw away her sucking child from her breast unto Swine or Dogs to devoure it? Our love to Christ, and his Law, will not suffer us to cast him off, or to throw his Law behind our backs. *New obedience* is ever joyned unto *pardon* of sinne and repentance for it, by the method of Gods *Decrees*, by the order and chaine of Salvation, and ariseth out of the *internall character* and disposition of a child of God. We are not Sonnes onely by *Adoption*, appointed to a *new inheritance*, but we are Sonnes by *Regeneration* also, partakers of a *new nature*, designed unto a *new life*, joyned unto a *new head*, descended from a *new Adam*, unto whom therefore we are in the power of his Resurrection, and in the fellowship of his sufferings to be made conformable, *Phil. 3. 10.* And the Apostle hath many excellent and weighty arguments to inforce this upon us, *Col. 3. 1, 2, 3, 4.* *If then ye be risen with Christ, seeke those things that are above, where Christ is sitting on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God; when Christ who is our life shall appeare, then shall ye also appeare with him in glory.* 1. Our fellowship with Christ; we are *risen with him*; what he did corporally for us, he doth the same spiritually in us. As a Saviour and Mediatour, he died and rose alone; But as a Head and second Adam, he never did any thing but his mysticall Body and seed were so taken into the fel-

lowship of it, as to be made conformable unto it. Therefore if he rose as a *Saviour* to *justify us*, we must as *members* be therein fashioned unto him, and rise spiritually by heavenly-mindednesse, and a new life to *glorifie him*. 2. We must have our affections in Heaven, because *Christ is there*. The heart euer turnes towards its treasure; where the body is, thither will the Eagles resort. 3. He is there in *glory at Gods right hand*; and *grace* should move to *glory* as a piece of earth to the whole. And he is there in *our businesse*, making intercession in our behalfe, providing a place for us, sending down gifts unto us. And the *Client* cannot but have his heart on his owne businesse when the *Advocate* is actually stirring about it. 4. We are *dead with Christ*, as to the life of sinne. And a dead man takes no thought or care for the things of that life from whence he is departed. A man *naturally dead* lookes not after food, or rayment, or land, or money, or labour, &c. And a man *dead to sinne*, takes no more care how to provide for it. 5. In Christ we have a *new life*, therefore we should have new inclinations futable unto it, and new provisions laid in for it. A child in the *womb* is nourished by the *navill*; being borne, it is nourished by the *mouth*. A naturall man feeds on worldly things by *sense*, a spirituall man on heavenly things by *faith* and conscience. We can have nothing from the first *Adam* which is not *mortall* and *mortiferous*. Nothing from the second which is not *vitall* and *eternall*. Whatever the one gives us, shrinks, and withers into death; whatever the other, springs and

and proceeds unto immortall life. Our life therefore being new, the affections which serve it, and waite upon it, must be new likewise. 6. This life is *our own*, not so any thing in the world besides. I can purchase in the world onely *to me and mine Heires* for ever; but spirituall purchases are *to my selfe* for ever. And every mans affections are naturally most fixed upon that which is most his *owne*. 7. It is an *hidden life*, the best of it is yet unleen, 1 *John* 3. 2. and though the *Cabinet* which is seen be rich, yet the *Treasure* which is hidden in it is much richer. And as there is a *sinfull curiosity* in *lust*, to looke after the *hidden things of iniquity*, and to hanker after forbidden pleasures: so there is a *spirituall curiosity* or ambition in *grace*, to aspire towards hidden treasures, to presse forward towards things that are before us, *to be cloathed upon with our house that is from heaven*, As *Absolom* being brought from banishment, longed to see the face of his father, 2 *Sam.* 14. 32. ^a So the soule being delivered out of the land of darknesse, never thinkes it sees enough of light. When God did most intimately reveale himselfe unto *Moses*, *Moses* did most earnestly beseech him to *shew him his glory*, *Exod.* 33. 11. 18. The more sweetnesse we find in the first fruits, in so much of *Christ* as is revealed to us, the more strong are our affections to the whole Harvest, to that abundance of him which is hidden from us. A few clusters of Grapes and bunches of Figges, will inflame the desire of enjoying that *Canaan* which abounds with them. 8. It is *hidden with Christ*, so hidden as that we

Ee 3

know

^a Non quiesco
nisi osculetur
me osculo oris
sui. Gratias de
osculo pedum,
gratias et de
manus; sed si
cura est illi ulla
de me, osculetur
me osculo oris
sui. Non sum
ingrata, sed A-
mo; accepi fate-
or meritis poti-
ora, sed prorsus
inferiora votis;
desiderio feror
non ratione.
&c. Bernard.
ser. 9. in Cant.

a Testimonium
credibile nimis
gustata sapien-
tia est esuries
ipsa tam vehe-
mens. serm. 2.
de duabus
mensis. Non
exaudit desi-
derium Sanctu-
m felix in-
ventio sed ex-
tendit, &c. ser.
84. in Cant.
Vide sis Clau-
dii Espencai
libellum de
Languore spirit.
cap. 3. & 4.
Seet. 14.

ὁ πρὸς τοὺς ἁγίους
καὶ ἐκείνους, τοὺς
ἐν τῇ πόλει καὶ ἐν
τῇ γῆ. Arist.
Rhet. 1. 2.

know where it is. Hidden, so that the *enemy* can-
not reach it, but not hidden from the faith of the
childe. 9. It is hidden in God. It is *life in the*
fountaine, Psal. 36. 9. And every thing is perfect-
est in its originall and fountaine. And this is such
a fountaine of life as hath in it fulnesse without
satiety, and purity without defilement, and perpetu-
ity without decay, and Allsufficiency without
defect. Lastly, It is *but hidden*, it is *not lost*; hid-
den like seed in the ground, when Christ the Sunne
of righteousness shall appeare, this life of ours in
him will spring up and appeare glorious.

Now next let us consider this Care of Repen-
tance against a mans owne more particular and *spe-*
ciall sinnes. As *hur shall not save us, we will not ride*
upon horses &c. Israel had beene guilty of very ma-
ny provocations, but when they come to covenant
with God, and to renew their repentance, their
thoughts and cares are most set against their *carnall*
confidence, and *spirituall Adultery*. Their most un-
tained detestations, their most serious Resolutions
were against these their most *proper sinnes*. True
Repentance worketh indeed a *generall hatred of e-*
very false way, Psal. 119. 128, and suffereth not a
man to allow himselfe in the *smalest sinne*. Yet as
the Dogge in hunting of the Deare, though he
drive the *whole herd* before him, yet fixeth his eye
and sent upon some *one particular* which is singled
out by the dart of the huntsman: so though sound
conversion doe worke an *universall hatred of all sin*,
because it is sinne, (for Hatred is ever against the
whole kind of a thing) Though every member of
the

the old man be mortified, and every grace of the new man shaped and fashioned in us : yet the severest exercise of that *Hatred* is against the sinnes whereunto the conscience hath beene more enslaved, and by which the name of God hath beene more dishonored. A man that hath many wounds, if there be any of them more deepe, dangerous, or neerer any vitall part then the other, though he will tend the cure of them all, yet his cheifest care shall be towards that. As the King of *Syria* gave command to his Armie to single out the *King of Israel* in the battle. 1 *King* 22. 31. so doth Repentance lay its batteries most against the highest and strongest and most *raigning sinne* of the heart; and by how much the more a man prized it before, by so much the more doth he detest it now. They counted no silver nor gold too good to frame their Idols of before; their eare-rings shall goe to make them a Calfe. *Exod.* 22. 3. but when they repent, nothing can be too base to compare them, or to cast them unto. *Isay.* 2: 20. 30: 22.

The Humane nature is the same in all men, yet some faculties are more vigorous in some, and others in others; some wittie, others strong, some beautifull, others proper, some a quick eye, others a ready tongue, some for learned, others for mechanicall professions; as some grounds take better to some kind of graine then to others : so in the new man, though al the graces of Christ are in some degree and proportion shaped in every Regenerate person, yet one excells in one grace, another in another. *Abraham* in faith, *Job* in patience, *Moses* in meek-

^aIn eodem pra-
to Bos her-
bam querit, ca-
nis leporem,
Ciconia Lacer-
tum Senec. Ep.
108.

^bMultae gentes
ob specialia
quædam perca-
ta infames. un-
de illud. *τεία*
χώρα νάμισα.
Suid. in χώρα
διπλῆν. Bæotii,
Pharsetii,
Theſſali, ob
voracitatem.
vid. Athenæ. l.
10. Iſauri &
Arabes ob latro-
cinia. Dion. l. 55
Ammian. Mar-
cel. l. 14. ~~The~~
~~odos~~ Cod. de
feriis. l. 10, &c.
Plin. l. 6. c. 28.
Strabo lib. 16.

meekenes, *David* in meditation, *Solomon* in wise-
dome, *Phineas* in zeale, *Mary-Magdalene* in love,
Paul in labour, &c. And so is it in the *old man* too.
Though by nature we have all the members of o-
riginall corruption, yet these put themselves forth
in actuall vigour differently. One man is more
possessed by a proud divell, another by an unclean
one, *Ahaz* superstitious, *Balaam* ambitious, *Cain*
envious, *Corah* stubborne, *Eſau* profane, *Iſmael* a
mocke, the young man a worldling. According
to different complexions and tempers of body
(by which Habitual lust is excited and called forth
into act) or according to differences of education,
^aa countries, callings, converse, and interests in the
world, so men are differently assaulted with di-
stinct kinds of sinne, and most men have their *pec-*
catum in deliciis, which they may more properly
ly call *Their owne*. *Psal.* 18. 23. And as this sinne
is usually the speciall barre and obstacle that keeps
men from Christ, as we see in the example of the
young man, *Mark.* 10. 22. and of the Jewes, *John.*
5:44. 12: 42, 43. So when Christ hath broken
this obstacle, and gotten the throne in a mans
heart, then the cheife worke of Repentance is to
keepe this sinne from gathering strength againe;
for as they say of some kinde of *Serpents* that being
cut in pieces, the parts will wriggle towards one

Diodor. Sicul. l. 3. Qui mancipia vendunt, nationem cuiusque in venditione pronunciare
debent -- Præsumptum etenim est quosdam servos males videri quia & natione sunt quæ
magis infamis est. Leg. 31. sect. 21. D. de Aedilitio Edicto. Athenarum linguata Civitas.
Tertul. de Anima. c. 3. Hinc Adagia, Cretensi mendacior. Pæno perfidior. Scythia asperior,
Sibaria fastuosior. Milesiis effeminatior, &c. Vid. Erasm. in initio Chilad. & Alex. ab
Alex genial. l. 4. cap. 13. Arist. Rhet. lib. 6. cap. 7. Liv. lib. 45.

another,

another, and close and get life againe: so of all finnes a man is in most danger of the Reviving of his own proper corruption, as being like the nettle, whose *rootes* are so crooked, are so catching to the ground, that it is a worke of much care to keepe the ground cleane of them after they are weeded out.

And therefore repentance sets it selfe particularly against that sinne, as a speciall argument of sincerity. *I was upright* saith David before him, and kept my selfe from mine iniquity. *Psal. 18. 23.* And he that is begotten of God, saith the Apostle, keepeth himselfe. *1 John 5: 18.* which he doth certainly with most vigilancie there where he is in most danger of being assaulted. See in David, He had in that great and scandalous fall of his, stained his conscience with *impure lust*, with the *guilt of bloud*, and that not out of ignorance or common infirmities, or suddaine passion and surprizall of some hasty temptation, (which might happily have consisted with uprightness) but seriously, and *deliberately*, using many cunning arts, and *carnall shifts* of sinfull wisdom to colour and daube it over: And lastly by this meanes had given a great blow to the holy name of God, and caused his enemies to blaspheme (as Nathan tells him, *2 Sam. 12. 14.*) Therefore in his Penitentiall Psalmes, these foure things he principally insists upon, A cleane heart, pardon of *bloud-guiltinesse*, Truth in the inward parts, and occasion to teach transgressours the way of God, that they may be converted, *Psal. 51. 6, 7, 10, 13, 14.* See it in *Zacheus*. Worldlinesse and defrauding

F f

^a Quod quadruplum reddat Zacheus, videtur quibusdam potius ex abundantia pietatis, quam ex vilegis fecisse. Lex enim quadrupli poenam in unum tantum furti specie statuit, Exod. 22: 1. 4. Vid. Maldon. it. & Lucam Brugent. Sane quod ad Edictum prætoris attinet videtur tantum in duplum teneri. l. 1. D. de Publicanis.
^b At non frater ejus cognomento Felix pari moderatione agebat, jam pridem Judææ impositus, & cuncta malefacta sibi impunitus, tanta potentia subnixus. Tacit. Annal. lib. 12. Antonius Felix per omnem severitatem ac libidinem regum servili ingenio exercuit Drusilla Cleopatæ & Antonii neptem in matrimonium accepta. Tacit. Hist. lib. 5. vid. Joseph. Antiq. lib. 20. c. 5. Liberti ejus potestatem summam adepti, stupris, exilio, cæde, proscriptionibus omnia fædabant. Ex quibus Felicem legionibus Judææ præfecit Sext. Aur. Victor in Claudio.

frauding had been his sinne, ^a Restitution and liberality are the evidences of his repentance in speciall for that sinne, *Luke 19. 8.* So *Mary Magdalen*, Her sinne had been *uncleanesse*, Her eyes vessels, and factors for adultery, Her haire a Nett platted and spread to catch sinners. She remembered her wanton kisses, her provoking perfumes; and now in her conversion where her sinne had been most prevalent, there her sorrow was most penitent, and her repentance most vigilant; her eyes vessels of teares, her kisses humbled, or rather advanced unto the feet of Christ; her haire a towell to wipe off those teares which she judged too uncleane for so holy feet to be washed withall; Her Oyntment powred out upon a new lover, who had anointed her with his grace, *Luke 7: 37. 38.* The sinne of the Jaylor against *Paul* and *Silas*, was cruelty, *Acts 16. 24.* and the first fruit of his repentance was courtesy to them; He brought them out of a dungeon into his owne house; from the stocks, to his table; became an Hoste in stead of a Jaylor, a Chyrurgian in stead of a Tormenter, and washed their stripes, *vers. 30: 33. 34.* This was *Daniels* method of working repentance in *Nebuchadnezzar*, perswading a proud oppressing Tyrant unto justice and mercy, *Dan. 4. 27.* and *Pauls* unto *Felix*, preaching before a ^b corrupt and lascivious Judge of Righteousnesse, Temperance, and judgement to come, *Acts 24. 25.* And to the learned and superstitious Philosophers in a learned discovery, and

making

making knowne unto them of their *unknowne god*, Acts 17. 23. So *John* the Preacher of *Repentance* laid his axe to *the root of every tree*, to the radicall and prevailing lust in every order of men; to extortion in the Publican, and to covetousnesse in the people, to violence in the Souldiers, to carnall confidence in the Pharisees, Matth. 3. 7. Luke 3: 9. 14. and so Christ to the young man, *One thing thou wantest*, Mark. 10: 21. and to the woman of *Samaria*, *Goe call thy husband*, John 4. 16. when indeed he was an Adulterer and not an Husband.

The reason of this care of *Repentance*, is; 1. Because in godly Sorrow this Sinne hath lien most heaue upon the conscience. Hereby God hath been most of all despised and dishonoured; our consciences most wasted and defiled: our hearts most hardned; our affections most bewitched and intangled. It hath been a *Master-sinne*, that hath been able to command, and to draw in many other *servile lusts* to waite upon it. Many wounds even after they have been healed, will against change of weather affect the part wherein they were, with paine and akeing; and therefore men usually are more tender of that part, keep it warmer, fence it with Furies or Seare-cloathes; as the Apostle saith, that on our dishonourable parts we bestow the more abundant honour; so on such an infirme and tender part, we bestow the more abundant care; and the like do we in those wounds of the Soul, which are aptest to bleed afresh.

2. Hereby (as was said before) we testifie our *uprightnesse*. When we will not spare our beloved

sinne, nor roll it under our tongue, nor hide it in our tent, when we will not muffle nor disguise our selves like *Tamar*, nor hide amongst the bushes and trees like *Adam*, or in the belly of the Ship with *Jonah*, nor spare any wedge of Gold with *Achan*, or any delicate *Agag*; any fatling sinnes with *Saul*: but with *David* will shew that we hate every false way, by throwing the first stone at our first sinne, that which lay nearest and closest in our bosomes, which the Scripture calls *Cutting off the right hand, and plucking out the right eye*. As *Cranmer* put that hand first into the fire which had before subscribed to save his life. The story of the *Turkish Emperour* is commonly knowne, who being reported so to dote on one of his Concubines, as for love of her, to neglect the affaires of his Kingdome, caused her to be brought forth in great pompe, and cut off her head before his Bashaws, to assure them that nothing was so deare unto him, but that he could willingly part from it to attend the publike welfare. This was an Act of Cruelty in him: but the like is an act of penitency in us, when we can Sacrifice the dearest affections wherewith we served sinne, Let Christ kill our *Agag*, though delicately apparralled, and divide the richest of all our spoiles. If we be *learned*, we shall direct all our studies unto the feare of God, *Eccles. 12: 12 13*. If *Rich*, we shall lay up a foundation of good workes against the time to come, and consecrate our merchandize as holy to the Lord, *1 Tim. 6. 18. Isai. 23. 16*. If *Wise*, if Honourable, if Powerfull, if adorned with any endowment, our businesse will be with *Bezaliel* and *Alohiab*, to adorne the Gospell

with them all, from our *Gold*, to our *Goats haire*, to lay al out upon the Sanctuary; to make those members and abilities which had been Satans armor, and weapons of unrighteousnes to be now weapons of holines, & dedicated unto Christ *Rom. 6. 19.* This is the holy revenge which godly sorrow taketh upon sin, *2 Cor. 7. 11.*

If many men who professe repentance and thinke they are already long agoe converted unto God, would examine the truth of their conversion by this Touchstone: It would minister matter of much humiliation and feare unto them, when their owne heart would reply against them as *Samuel* against *Saul*, **Hast** thou indeede, as thou professest, done the worke of the Lord in destroying *Amaleck*? *What then meaneth the bleating of the sheepe, and the lowing of the Oxen in mine eares*? what meane these worldly, and covetous practises? these Lascivious or Revengefull speeches? these earthly, sensuall, or ambitious lusts? are these *Agags* spared and kept delicately, and canst thou please thy selfe in the thoughts of a sound repentance? Did *Paul* fear that God would humble him for those that had not repented amongst the *Corinthians*, by this argument, because he should finde envyings, strifes, and debates amongst them? *2 Cor 12. 20, 21.* And wilt thou presume of thy repentance, and not be humbled when thou findest the same things in thy selfe? **Hast** thou never yet proclamed defiance to thy beloved sinne? made it the make of thy greatest sorrowes, of thy strongest prayers and complaints unto God? **Hast** thou never stirred up an

an holy indignation and revenge against it? and above all things taken off thy thoughts from the meditation and love of it? and found pleasure in the Holy severity of Gods Book and the ministry thereof against it? made no covenant with thine eye, put no knife to thy throate, let no dore before thy lips, made no freinds of unrighteous Mammon? dost thou still retaine hankering affections after thy wonted delights, as *Lots* wife after *Sodom*? and are the flesh pots of *Egypt* desirable in thy thoughts still? *Be not high-minded, but Feare.* There is no greater argument of an *unsound Repentance* then indulgent thoughts, and Reserved delight and complacencie in a master sinne. The diuell will diligently observe and hastily catch one kinde glance of this nature, (as *Benhadads* servants did, 1 *King.* 20, 33.) and make use of it to doe us mischeife. *David* had beene free from some of his greatest troubles, if he had not relented towards *Absolom*, and called him home from banishment. He no sooner kissed *Absolom*, but *Absolom* courted and kissed the people to steale their hearts away from him. As there are in points of *faith*, *fundamentall Articles*, so there are in points of *practice fundamentall duties*. And amongst them none more primarie, and essentiall unto true Christians then *selfe-deniall*, *Math.* 16, 24. and this is one speciall part and branch of selfe-deniall to keepe our selves from *our owne iniquitie*; and to say to our most costly and darling lusts, Get yee hence. *Ashur* away, *Idoles* away, I will rather be fatherlesse, then rely upon such Helpers.

THE



THE FOURTH SERMON.

HOSEA H 14. VER. 3. 4.

3. *Asshur shall not save us, we will not ride upon Horses, neither will we say any more to the worke of our hands, ye are our gods: for in thee the fatherlesse findeth mercy.*
4. *I will heale their back=slidings, I will love them freely: for mine anger is turned away from him.*



Here remaineth the second point formerly mentioned, from the Promise or Covenant which Israel here makes, which I will briefly touch, and so proceed unto the fourth verse; and that is this:

That true Repentance and conversion taketh
off

Seet. 1.

off the Heart from all *carnall confidence*, either in *Domesticall preparations* of our owne, *We will not ride upon Horses*: or in *forraigne ayde* from any confederates, especially enemies of God and his Church, though otherwise never so Potent; *Asshur shall not save us*: Or lastly, in any superstitious, and *corrupt worship*, which sends us to God the wrong way, *We will not say any more to the work of our hands, ye are our gods*, and causeth the Soule in all conditions, be they never so desperate, so desolate, so incurable, to relie onely upon God. It is very much in the nature of man fallen, to affect an *absolutenesse* and a selfe-sufficiency, to seeke the good that he desireth within *himselſe*, and to derive from himselſe the strength whereby he would repell any *evill* which he feareth. ² This staying within it selfe, *Reflecting* upon its owne power and wisdom, and by consequence affecting an independency upon any Superiour vertue in being and working, making it selfe the first Cause, and the last End of its owne motions, is by Divines conceived to have been the *first sinne* by which the creature fell from God, and it was the *first Temptation* by which Satan prevailed, to draw man from God too. For since next unto God every Reasonable created Being is nearest unto it selfe, we cannot conceive how it should turne from

a Sua potestate delectari, velut Bonum suum sibi ipsi essent: a superiore comuni omnium beatifico Bono, ad proprii defluxerunt, &c.

Aug. de Civit. Dei. l. 12. cap. 1.

Cum causa miseræ malorum angelorum quaeritur, ea merito occurrit quod ab illo qui Summe est averſi ad seipsos conversi sunt

qui non Summe sunt, & Ibid. cap. 6. lib. de vera Relig. cap. 13. de Genes. ad Lit. lib. 11. cap. 14. & 23. Aquin. part. 1. qu. 63. art. 3. It seemeth that there was no other way for Angels to sinne, but by Reflex of their understanding upon themselves: when being held with admiration of their owne sublimity and honour, the memory of their subordination to God, and their dependency on him was drowned in this conceit, whereupon their adoration, love, and imitation of God could not chooſe but be also interrupted. Hooker lib. 1. sect. 4.

God,

God, and not in the next step turne *unto it selfe*, and by consequence, whatsoever it was in a regular dependence to have derived from God, being fallen from him, it doth by an irregular dependence seeke for from it self. Hence it is that men of *power* are apt to deifie their owne *strength*, and to frame opinions of absolutnesse to themselves, and to deride the thoughts of any power above them, as *Pharaoh*, *Exod.* 5. 2. and *Goliath*, *1 Sam.* 17: 8. 10. 44. and *Nebuchadnezzar*, *Dan.* 3. 15. and *Senacharib*, *2 Reg.* 18. 33, 34, 35. *Isai.* 10: 8, 9, 10, 11, 13, 14. And men of *wisdom*, to deifie their owne *reason*, and to deride any thing that is above or against their owne conceptions, as *Tyrus*, *Ezek.* 38. 2, 6. and the *Pharisees*, *Luke* 16. 14. *John* 7. 48, 49, 52. *Acts* 4. 11. *Isai.* 49. 7. & 53. 3. and the *Philosophers*, *Acts* 17. 18. 32. *1 Cor.* 1: 22. 23. And men of *Morality* and vertue, to deifie their owne *righteousnesse*, to relie on their owne merits and performances, and to deride righteousness imputed and precarious, as the *Jewes*, *Rom.* 10. 3. and *Paul* before his conversion, *Rom.* 7. 9. *Phil.* 3. 6. 9. so naturall is it for a sinfull creature, who seeketh onely *himselfe*, and maketh himselfe the *last End*, to seek onely *unto himselfe*, and to make himselfe the *first Cause* and mover towards that End.

But because God will *not give his glory to another*, nor suffer any creature to inroach upon his Prerogative, or to set downe in his Throne, he hath therefore alwaies blasted the policies and attempts of such as aspired unto such an Absolutnesse and Independencie, making them know

G g

in

in the end *that they are but men*. *Pf. 9. 19, 20.* and that *the most High ruleth over all*: And that it is an Enterprize more full of *folly* then it is of *pride* for any creature to worke its owne safety and felicity out of it selfe. And as men usually are most vigilant upon their immediate interests, and most jealous and active against all incroachments thereupon: so we shall ever finde that God doth single out no men to be so notable monuments of his Justice and their owne ruine and folly, as those who have vied with him in the points of power, wisdom, and other divine Prerogatives, aspiring unto that absolutenes, selfe-sufficiencie, selfe-interest, and independencie which belongeth onely unto him. And as he hath by the destruction of *Pharaoh, Senacherib, Herod,* and divers others, taught us the madnes of this ambition; so doth he by our owne daily preservation teach us the same. For if God have appointed that we should *goe out of our selves* unto things *below*; for a *vitall subsistence*, to bread for food, to house for harbour, to cloathes for warmth, &c. Much more hath he appointed that we should goe out of our selves for a blessed and happy subsistence, by how much the more is required unto blessednesse then unto life, and by how much the greater is our Impotencie unto the greatest and highest end.

Sect. 2.

Yet so desperate is the Aversion of sinfull man from God, that when he is convinced of this Impotencie, and driven off from selfe-dependence, and reduced unto such extreamities as should in reason lead him back unto God, yet when he hath

no horses of his owne to ride upon, no meanes of his owne to escape evill, yet still he will betake himselfe unto creatures like himselfe, though they be enemies unto God, and enemies unto him too for Gods sake, (for so was the *Afsyrian* unto *Israel*) yet if *Ephraim* see his sicknes, and *Judah* his wound, *Ephraim* will to the *Afsyrian* and *King* *Fareb* for help, *Hof.* 5, 13. If he must begge, he will doe it rather of an enemy, then a God, yea though he dissuade him from it, and threaten him for it. *Ahaz* would not belceve though a signe were offered him, nor be perswaded to trust in God to deliver him from *Rezin* and *Pekah*, though he promise him to doe it, but under pretence of not tempting God in the use of meanes, will weary God with his provocation, and rob God to pay the *Afsyrian*, who was not an helpe but a distresse unto him. 2 *Reg.* 16, 5: 8. 17. 18. 2 *Cron.* 28: 20, 21. *Isay.* 7, 8: 13. *Isay.* 30. 5.

Well, God is many times pleased to way-lay humane Counsels, even in this case too, and so to strip them, not onely of their owne provisions, but of their forraigne succours and supplies, as that they have no refuge left but unto him. Their Horses faile them, their *Afsyrian* failes them, *Hofe* 7. 11. 12. & 8. 9. 10. Their Hope hath nothing either *sub ratione Boni*, as really Good to Comfort them at home: or *sub ratione Auxilii*, as matter of Helpe and ayde to support them from abroad. They are brought as *Israel* into a *Wildernesse*, where they are constrained to go to God, because they have no second causes to help them. And yet even here, wicked men will make a shift to keepe of from

G g 2

God.

Sect. 3.

Fidentiam pariunt το σαρρή-
γιος έργος και
βουθέαι. vid. A-
rijt. Rhct. l. 2. c. 5

Ex arbitrio,
non ex Impe-
rio. Tertul.
contr. Pſychic.
cap. 13. vid. de
præſcript. c. 6.

God, when they have nothing in the world to turne unto. This is the *formall* and *intimate malignity* of sinne, to *decline* God, and to be impatient of him, in his owne way. If wicked men be necessitated to implore help from God, they will invent waies of their owne to doe it; If *Horses* faile, and *Asshur* faile, and *Israel* must goe to God whether he will or no, it shall not be to the God that made him, but to a *god of his owne making*; and when they have most need of their glory, they will *change it into that which cannot profit*, Jer. 2. 11. So foolish was *Feroboam*, as by two Calves at *Dan* and *Bethel*, to thinke his Kingdome should be established, and by that meanes rooted out his owne family, and at last ruined the Kingdome, 1 King. 12. 28, 29, 14, 10, 15, 29. 2 King. 17. 21, 23. *Hos.* 8. 4, 5. & 10. 5, 8, 18. So foolish was *Ahaz* as to seeke helpe of those gods which were the ruine of him and of all *Israel*, 2 Chron. 28. 23. Such a strong antipathy and averſneſſe there is in the soule of naturall men unto God, as that when they are in distresse they goe to him *laſt of all*; they never thinke of him, so long as their own strength and their forraigne confederacies hold out; and when at last they are driven to him, they know not how to hold communion with him in his owne way, but frame carnall and superstitious wayes of worship to themselves, and so in their very seeking unto him doe provoke him to forsake them; and the very things whereon they lean, go up into their hand to pierce it, *Iſai.* 15. 2. *Iſai.* 16. 12. 1 King. 18. 26.

Now then the proper worke of true Repentance
being

being to turne a man the right way unto God, it taketh a man off from all this carnall and superstitious confidence, and directeth the soule in the greatest difficulties to cast it selfe with comfort and confidence upon God alone. So it is prophesied of the Remnant of Gods people, that is, the penitent part of them, (for the remnant are those that came up with weeping and supplication, seeking the Lord their God, and asking the way to Sion, with their faces thither ward, Jer. 31. 7, 9. & 50. 4, 5.) that they should no more againe stay themselves upon him that smote them, but should stay upon the Lord, the holy one of Israel in truth, and should returne unto the Mighty God, Isai. 10. 20, 21. They resolve the Lord shall save them, and not the Assyrian. So say the godly in the Psalmist, *An Horse is a vaine thing for safety, neither shall he deliver any by his great strength, &c.* Our soule waiteth for the Lord, he is our help and shield, Psal. 33. 17, 20. They will not say any more, *We will flie upon Horses, we will ride upon the swift,* Isai. 30. 16. Lastly, *At that day* saith the prophet speaking of the penitent remnant and gleanings of Jacob, *shall a man looke to his Maker, and his eyes shall have respect to the holy one of Israel, and he shall not looke to the Altars the worke of his hands, neither shall respect that which his fingers have made, the groves or the Images,* Isai 17. 7, 8. and againe, *Truely in vaine is salvation hoped for from the Hills, and from the multitude of Mountaines, that is, from the Idols (whom they had set up and worshipped in high places.) Truely in the Lord our God is the salvation of Israel,* Jer. 3. 23. They will not

say any more to the worke of their hands ye are our gods.

sect. 4.

So then, the plaine duties of the Text are these,
 1. To trust in God who is *All-sufficient* to helpe, who is *Jehovah*, the fountaine of *Being*, and can give *Being* to any promise, to any mercy which he intends for his people; can not onely *worke*, but *Command*, not onely *Command*, but *Create* deliverance, and fetch it out of darknesse and desolation; He hath *everlasting strength*; there is no time, no case, no condition, wherein his *Help* is not at hand, when ever he shall command it, *Isai. 26.4.*

2. We may not trust in any *Creature*. 1. Not in *Asshur*, in any confederacy or combination with Gods enemies, be they otherwise never so potent. *Jehoshaphat* did so, and his *Ships were broken*, 2 *Chron. 20. 35. 37.* *Ahaz* did so, and his *people were distressed*, 2 *Chron. 28. 21.* It is impossible for Gods enemies to be cordiall to Gods people, so long as they continue cordiall to their God. There is such an irreconcilable *Enmity* betweene the *seed of the woman*, and the *seed of the Serpent*, that it is incredible to suppose that the enemies of the Church will doe any thing which may *per se*, tend to the good of it, or that any End and designe by them pursued can be sever'd from their owne malignant interest. Let white be mingled with any colour which is not it self, and it loseth of its owne beauty. It is not possible for Gods people to joyne with any that are his enemies, and not to lose of their owne purity thereby. He must be

as

as wise, and as potent as God, that can use the rage of *Gods enemies*, and convert it when he hath done, to the good of *Gods Church*, and the glory of *Gods Name*, and be able at pleasure to *restrain* and call it in againe. We must ever take heed of this dangerous competition betweene our *owne interest* and *Gods*, to be so tender and intent upon that, as to hazard and shake this. *Jeroboam* did so, but it was fatall to him, and to all *Israel*. The *End* of *Judahs* combining with the *Assyrian*, was that they might *rejoyce against* *Rezin* and *Remaliahs sonne*: but the *consequent* of it which they never intended, was, that the *Assyrian* came over all the *Channels*; and over all the *bankes*, and overflowed, and went over, and reached to the very neck, and if it had not beene *Immanuels land*, would have endangered the drowning of it, *Isai*. 8. 6, 7, 8. If *Israel* for his owne Ends joyne with *Asshur*, it will hardly be possible for him in so doing, though against his owne will, not to promote the Ends of *Asshur* against *Gods Church*, and against *himselfe* too. And yet the Prophet would not have in that case *Gods people* to be dismaied, or to say, a *Confederacie*, a *Confederacie*; but to *sanctifie the Lord himselfe*, and make him their *fear* and their *dread*, who will certainly be a *Sanctuary* unto them, and will *binde up his Testimony*, and *seale the Law amongst his Disciples*, when others shall *stumble and fall*, and be *broken*, and be *snared and be taken*. If we preserve *Immanuels* right in us, and ours in him, all confederacies against us shall be broken, all counsels shall come to nought.

2. Not

Sect. 5.

2. Not in *Horses*, or in any other Humane preparations and provisions of our owne. *Some trust in Charets, and some in Horses, but we saith David will remember the Name of the Lord our God, Psal. 20.7.* That Name can doe more with a sling and a stone, then *Goliath* with all his armour, *1 Sam. 17. 45.* It is a *strong tower* for protection and safety to all that flie unto it, *Prov. 18. 10.* whereas *Horses* though they be prepared against the day of battell, yet *safety commeth onely from the Lord, Prov. 21. 31.* *Horses are flesh and not spirit, and their Riders are men, and not God; and cursed are they that make flesh their arme, and depart from the Lord, Ilai. 31. 1, 2, 3.* *Jer. 17. 5.* No, not in variety of meanes and waies of Help, which seemeth to be intimated in the word *Rideing*, from one confederate unto another : if *Asshur* faile, I will post to *Egypt*; if one friend or counsell fail, I will make haste to another; a sinne very frequently charged upon *Israel, Hos. 7. 11. Isai. 20. 5. Isai. 57. 10. Jer. 2. 36.* 37. These are not to be trusted in 1. because of the *intrinsecall weakenesse* and defect of ability in the creature to helpe, *Every man is a lier*, either by *imposture*, and so in *purpose*; or by *impotencie*, and so in the *Event* deceiving those that relie upon him, *Psal. 62. 9.*

2. Because of *ignorance* and defect of wisdom in us to apply that strength which is in the creature unto the best advantage. None but an Artificer can turne and governe the naturall efficacie of fire, winde, water, unto the workes of art. ^a The wisdom whereby we should direct created vertues
unto

ατε γαρ η γη
νθ' εσμεν ο δ'
ηπθ' ανθρω-
πισι δεξια
σημαίνει λεγει
δ' οτε βαλθ'
αιεση βεσι τε
κδ μακρ' λησι.
λεγει δ' οτε
δεξια αιωροι κδ
φυτα υψωσαι
κδ, ανεματα
παντα βαλεδω.
Aristapud. Eu-
seb. de prepar.
Evang. lib. 13.

Jehoshaphats, Daniels trust in God, the word and promise which he had passed unto them, *1 Chron.* 17. 25, 27. *Psal.* 119. 42. *2 Chron.* 20. 7, 8. *Dan.* 9. 2, 3.

Fourthly, *Truth and fidelity* in the care to make these promises good; this is that which makes us so confidently trust in Gods promises, because we know they are all *Yea and Amen*, that it is *impossible for God to lie*, or deceive, or for any to seeke his face in vaine, *2 Cor.* 1. 20. *Josh.* 21. 45. *Hebr.* 6. 18. *Isai.* 45. 19.

Fifthly, *Power* to give Being, and put into act whatsoever is thus promised. That which a man leanes upon, must have strength to bear the weight which is laide upon it. This is the great ground of our trusting in God at all times, even then when all other helps faile, because he is *I Am*, that can create and give a being to every thing which he hath promised, because *power belongeth unto him*, and in the Lord *Jehovah is everlasting strength*, and nothing is too hard, no help too great for him who made heaven and earth, and can command all the Creatures which he made to serve those whom he is pleased to helpe. *Psal.* 62. 8, 11. *Exod.* 3:14. *Isay.* 26: 4. *Gen.* 18:14. *Fer.* 32. 17. *Psal.* 121. 2. *Rom.* 4. 19. 21. *Math.* 8. 2. Now whosoever seeks for any of these grounds of trust in *Idols*, shall be sure to faile of them. *Knowledge* they have none. *Isay.* 44. 9. and therefore *love* they have none, for how can that love any thing which knowes nothing? *Truth* they have none, neither of *being* in them selves, nor of *promise* to those that trust in them,

them ; the very *formality* of an *Idol* is to be a *lye*, to stand for that which it is not, and to represent that which it is most unlike, *Isay. 44. 20. 40. 18. Jer. 10. 14, 15, 16.* and *power* they have none either to heare, or save. *Isay. 45: 20. 46: 7. 41: 23. 24. 28, 29.* And therefore that *repentance* which shaketh off confidence in *Idols*, doth not onely convert a man unto *God*, but unto *himselfe*; it is not onely an *impious*, but a *fottish* thing, and below the reason of a man, first to make a thing, and then to worship it, to expect safety from that which did receive being from himselfe. *Isay. 46. 7, 8.* These are the three great props of carnall confidence, *forraigne interests, domesticall treasures, superstitious devotions*; when men please themselves in the *children of strangers*, and have their *land full of silver and gold, and treasures, full of horses and Charets, and full of Idols*: hoard up provisions and *preparations* of their *owne*, comply with the *enemies* of *God* abroad, and *corrupt* the *worship* of *God* at home: *Isay. 2. 6, 7, 8.* These are the things for which *God* threatneth terribly to shake the earth, and to bring downe, and to make low the loftines of man, if he doe not, (as *Ephraim* here by long and sad experience, doth) penitently renounce and abjure them all.

And now this is matter for which all of us may be humbled. There is no sinne more usuall amongst men then *carnall confidence*, to lean on our owne wisdom, or wealth, or power, or supplies from others, to deifie Counsels, and Armies, or Horses, and treasures, and to let our hearts rise or

H h 2

fall,

Sect. 7.

fall, sinke or beare up within us, according as the creature is helpfull or uselesse, nearer or farther from us; As if God were not a *God as farre off*, as well as neare at hand. This we may justly fear, God hath, and still will visit us for, because we do not *sanctifie the Lord of Hosts himselve in our hearts, to make him our feare and our defence*, and that he will blow upon all such counsellors, and preparations, as carnall confidence doth deifie.

Therefore we must be exhorted to take off our hopes and feares from second causes, not to glory in an arme of flesh, or to droope when that failes us; not to say in our prosperity, *our mountaine is so strong* that we shall not be shaken, nor in our sufferings, that our *wound is incurable*, or our grave so deepe that we shall never be raised againe. But to make the *Name of the Lord our strong tower*; for *they who know thy Name will trust in thee*, and for direction herein we must learne to trust in God,

First, *Absolutely* and for himselve, because he onely is Absolute and of himselve. Other things as they have their *being*, so have they their *working* and power of doing good or evill onely from him, *Matth. 4. 4. John 19. 11.* ^a And therefore till he take himselve away, though he take all other things away from us, we have matter of encouragement and rejoycing in the Lord still, as *David* and *Habakuk* resolve, *1 Sam. 30. 6. Habac. 3. 17, 18.* All the world cannot take away any promise from any servant of God, and there is more of *Reality* in the least *promise* of God, then in the greatest *performance* of the creature.

Second-

Nihil Rex majus minari male parentibus potest, quam ut abeat e Regno. Senec. Epist. 90. Tua me non satiant nisi tecum Bern. soliloq. ubi bene erit sine illo? aut ubi male esse poterit cum illo? Bernard. ser. 1. de Advent. Dei.

Ditior Christi paupertas cunctis. Id. ser. 4. in Vigil. natal. Bonum mihi Domine in Camino habere te tecum quam esse sine te vel in coelo. Idem.

Secondly, to trust him ^a in the way of his *Commandments*, not in any *precipices* or presumptions of our owne. *Trust in him and doe good*, Psal. 37. 3. First feare him, and then trust in him; he is a Helpe and shield onely unto such, Psal. 115. 11. It is high insolence for any man to leane upon God without his leave, and he alloweth none to doe it but such as feare him, and obey the voice of his servants, Ilay 50. 10.

Thirdly, to trust him in the ^b way of his *providence*, and in the use of such *meanes* as he hath sanctified and appointed. Though man liveth not by bread alone, but by the word of blessing which proceedeth out of the mouth of God: yet that word is by God annexed to *Bread*: and not to *Stones*: and that man should not trust God, but mock and tempt him, who should expect to have stones turned into bread. If God have provided *staires*, it is not faith but fury, not confidence but madnesse, to goe downe by a *precipice*; where God prescribes meanes, and affords secondary helps, we must obey his order, and implore his blessing in the use of them. This was *Nehemiah* his way, He prayed to God, and he petitioned the King, *Nehem. 2. 4.* This was *Esters* way, A *Fast* to call upon God, and a *Feast* to obtaine favour with the King, *Ester 4: 16. 5: 4.* This was *Jacobs* way, A *Supplication* to God, and a *present* to his Brother, *Genes. 32: 9. 13.* This was *Davids* way against *Goliath*, the *Name of the Lord* his trust, and yet a *Sling* and a stone his *Weapon*, 1 Sam. 17: 45. 49. This was *Gedeons* way against the *Midianites*, *His Sword* must goe along

Hh 3

with

^a Nolite sperare in iniquitate nolite peccare in spe. Bern. ser. 2. de Advent.

In viis custodiet, nunquid in precipitiis? Bern. serm. 14. in Psal. Qui Habitat.

^b Vid. Aug. de Opere Monac. & qu. in Gen. lib. 1. qu. 26.

a Dii prohibe-
bunt hæc, sed
non propter me
de cælo descen-
dent. Vobis
dent mentem
oportet ut pro-
hibeatis. 1. i. 1. 9
κυβερνήτης ἐν-
χρῆνται τὸν οὐρανόν
καὶ προσέγει-
ται οὐδὲς κλέσει γε-
ωργον ἐν χερσὶ
Διὸς χθονίω τῶν
ἐχθρῶν ἐχθροῦ-
ρον. Plutar. b. de
superst. τὰν
χρῆται πυρρῶ-
ντα τὰν τυ-
χῶν κλέειν. In-
stitut. ii. Læconic.

Sect. 8.

b Patrem mis-
ericordiarum
patrem esse ne-
cesse est etiam
miserorum.
Ber. ser. 1. in fest.
omnium sanct.
Vites arboribus
applicite infe-
tiores prius ap-
prehendendo ra-
mos in cacumi-
na evadunt.
Quintil. l. b. 1.
Hædera dicta
quod hæreat
fœtus.

with the *Sword of the Lord*, not as an addition of strength, but as a testimony of obedience, *Judg. 7: 18*. Prayer is called sometimes a lifting up of the *voice*, sometimes a lifting up of the *hands*, to teach us, That when we pray to God, we must as well have a ^a hand to worke, as a tongue to begge. In a word, we must use second causes in *Obedience* to Gods order, not in *confidence* of their Helpe; The *Creature* must be the object of our *diligence*, but *God* onely the object of our *trust*.

Now lastly, from the ground of the Churches prayer and promise, we learn, ^b That the way unto *mercy* is to be in our selves *fatherlesse*. The *poore* saith *David*, committeth himself unto thee, thou art the helper of the *fatherlesse*. *Psal. 10: 14. 146: 9*. When *Jehoshaphat* knew not what to doe, then was a fit time to direct his eye unto God. *2 Chron. 20. 19*. When the stones of *Sion* are in the dust, then is the fittest time for God to favour her. *Psal. 102: 13*. When *Israel* was under heavie bondage, and had not *Joseph* as a tender father (as he is called, *Gen. 41. 43*.) to provide for them, then God remembered that he was their father, and *Israel* his first borne. *Exod. 4. 22*. nothing will make us seeke for *Helpe* above our selves, but the apprehension of *weakenes* within our selves. Those Creatures that are weak-est, nature hath put an aptitude and inclination in them to depend upon those that are stronger. The *Vine*, the *Ivie*, the *Hopp*, the *Wood-binde*, are taught by nature to clasp and cling and winde about stronger trees. The greater sense we have of our owne vilenes, the fitter disposition are we in to relie

rely on God. *I will leave in the midst of thee an afflicted and poore people, and they shall trust in the name of the Lord.* Zeph. 3: 12. *Isay. 14. 32.* When a man is proud within, and hath any thing of his owne to leane upon, he will hardly tell how to trust in God. *Prov. 3: 5. 28: 25.* *Israel* never thought of returning to her first husband, till her way was hedged up with thornes, and no meanes left to enjoy her former Loves, *Hos. 2: 6. 7.* When the enemy should have shut up and intercepted all her passages to *Dan* and *Bethel*, to *Egypt* and *Assyria*, that she hath neither friends, nor Idols to flie to, then she would think of returning to her first Husband, namely, to God againe.

Now from hence we learne, First, the condition of the Church in this world, which is to be as an *Orphan*, destitute of all succour and favour, as an out-cast whom no man looketh after, *Jer. 30. 17.* *Paul* thought low thoughts of the world, and the world thought as basely of him. *The world* saith he, *is crucified unto me, and I unto the world,* *Gal. 6: 14.* Before conversion, the world is an *Egypt* unto us, a place of *Bondage*. After Conversion, It is a *Wildernesse* unto us, a place of Emptinesse and Temptations.

Secondly, the Backwardnesse of man towards grace; we goe not to God till we are brought to *extremities*, and all other Helpes faile us. The poore Prodigall never thought of looking after a Father, till he found himselfe in a fatherlesse condition, and utterly destitute of all reliefe, *Luke 15: 17, 18.*

Third-

Thirdly, the right disposition and preparation unto *mercie*, which is to be an *Orphan*, destitute of all selfe-confidence, and broken off from all other comforts. *When the poore and needy, seeketh water, and there is none, I the Lord will helpe him*, *Isai. 41: 17.* God will repent for his people when he seeth that their power is gone, *Deut. 32: 36.* when there is *dignus vindice nodus*, an extremity fitt for divine power to interpose. Christ is set forth as a *Physician*, which supposeth sicknesse; as a *fountaine*, which supposeth uncleannesse; as *meate*, which supposeth emptinesse; as *cloathing*, which supposeth nakednesse. He never findes us till we are *lost sheep*; when we have lost all, then we are fit to follow him, and not before.

Fourthly, The Roots of true Repentance. *Nos pupilli, Tu misericors.* The sence of want and emptines in our selves, the apprehension of favour and *mercy* in God. Conviction of sinne in us, and of righteousnesse in him. *John. 16. 9, 10.* Of crookednesse in us, and of glory in him. *Isay. 40. 4, 5.*

Hereby roome is made for the entertainment of mercy; *where sinne abounds, grace will more abound*, and the more the soule findes it selfe exceeding miserable, the more will the mercy of God appeare exceeding mercifull. *Rom. 5: 20.* and hereby God sheweth his *wisedome* in the *seasonable* dispensing of mercy then when we are in greatest extremitie: As fire is hottest in the coldest weather. God delights to be seene in the *mount*, at the *grave*, to have his way in the *sea*, and his pathes in the deepe waters. Mercies are never so *sweet* as when they are
season-

seasonable, & never so seasonable as in the very turning and criticall point, when miserie weighs down, and nothing but mercie turnes the scale.

This teacheth us how to fitt our selves for the mercy of God, namely to finde our selves destitute of all inward or outward comfort, and to seeke for it onely there. Beggars doe not put on Scarlet but ragges, to prevaile with men for reliefe: As *Benhadads* servants put on *Ropes* when they would beg mercy of the King of *Israel*. In a shipwrack a man will not load him with money, chaines, treasure, rich apparell; but commit himselfe to the Sea naked, and esteeme it mercy enough, to have *Tabulam post naufragium*, one poore plank to carry him to the shore. It is not exaltation enough unto *Joseph* except he be taken out of a prison unto honour.

Secondly, we should not be broken with diffidence or distrust in times of trouble, but remember it is the condition of the Church to be an *Orphan*. It is the way whereby *Moses* became to be the son of *Pharaohs* daughter, when his owne Parents durst not owne him, the mercy of a Prince found him out to advance him, and when he was nearest unto perishing, he was nearest unto honour.

^b In the civill Law we finde provision made for such as were cast out, and exposed to the wide world, some Hospitals to entertaine them, some liberties to comfort and compensate their trouble. And a like care we finde in Christ, The Jewes had no sooner cast the man that was borne blinde out, whose Parents durst not be seen in his cause for

Men sicut cum
eleemosynam
petunt, non pre-
tiosas vestes o-
stendunt, s. d
seminudis
membris, aut ul-
cera si habue-
rint ut citius ad
misericordiam
videntis ani-
mus inclinetur.
Bern. ser. 4. de
Advent.

^b Leg. 19. Cod.
de Sacros. Ec-
clesiis. & Leg.
46. Cod. de E-
piscopis &
Cler. sect. 1.3.
Vid. Tholos.
Synag. Juris.
lib. 1 § cap. 28.

a David homines in angustia constitutos & oppressos a alieno in suam tutelam suscipiens, Typus Christi est publicanos & peccatores recipientis. Gloss. Philolog. Sac. lib. 2. pag. 424. Parentum amor magis in ea quorum misetur inclinatur. Senec. Epist. 66. *b* Tutela vis est & potestas in capite libero ad tuendum eum qui propter aetatem suam sponte se defendere nequit. D. de Tutelis. L. 1.

fear of the like usage, but the mercy of Christ presently found him, and bestowed comfort upon him, *John* 9: 35. This is the true *a* David unto whom all helpless persons, that are in distresse, in debt, in bitterness of soul, may resort and finde entertainment, *1 Sam* 22. 2.

Lastly, we should learne to behave our selves as *Pupils* under such a *Guardian*, to be sensible of our infancy, *minority*, ^b disability to order or direct our owne waies, and so deny our selves, and not leane on our owne wisdom; to be sensible how this condition exposeth us to the *injuries* of strangers, (*for because we are called out of the world, therefore the world hateth us,*) and so to be vigilant over our waies, and not trust our selves alone in the hands of temptation, nor wander from our Guardian, but alwaies to yeeld unto his wisdom and guidance: Lastly, to comfort our selves in this, that while we are in our *minority*, we are under the *mercy of a father*, A mercy of *Conservation* by his providence, giving us all good things richly to enjoy, even all things necessary unto life and godlinesse: A mercy of *protection*, defending us by his power from all evill: A mercy of *Education* and instruction, teaching us by his Word and Spirit: A mercy of *Communion* many waies familiarly conversing with us, and manifesting himselfe unto us: A mercy of *guidance* and government by the laws of his family: A mercy of *discipline* fitting us by fatherly chastisements for those further honours and employments he will advance us unto; and when our minority is over, and we once are come to a perfect

wan,

man, we shall then be actually admitted unto that inheritance immortall, invifible, and that fadeth not away, which the ſame mercy at firſt purchaſed, and now prepareth and reſerveth for us. Now it followeth,

Verſ. 4. *I will heale their back-ſliding, I will love them freely, for mine anger is turned away from him.*

In the former words we have conſidered both *Iſraels* Petition in time of trouble, and the *Promise* and *Covenant* which thereupon they binde themſelves in. In theſe and the conſequent words unto the end of the 8. verſe, we have the *gracious* answer of God to both, promiſing both in his free love to grant their petition, and by his free grace to enable them unto the performance of the *Covenant* which they had made.

Sect. 9.

The Petition conſiſted of two parts. 1. That God would *take away all iniquity*. 2. That he would *doe them good, or receive them graciously*. To both theſe God giveth them a full and a gracious answer. 1. That he will *take away all iniquitie by Healing their back-ſliding*. 2. That he would *doe them good*, and heape all manner of bleſſings upon them, which are expreſſed by the various metaphors of fruitfulneſſe; oppoſite to the contrary expreſſions of judgement in former parts of the prophecy.

I will heale their back-ſliding.] This is one of the names by which God is pleaſed to make himſelfe knowne unto his people, *I am the Lord that*

I i 2

healeth

healeth thee, Exod. 15. 26. and, *returne O Back-sliding children, and I will heale your back-slidings*, Jer. 3. 22.

Now God *Healeth* sin foure manner of waies.

First, By a gracious *Pardon*, burying, covering, not imputing them unto us. So it seems to be expounded, *Psal.* 103. 3. and that which is called Healing in one place, is called forgivenesse in another, if we compare *Mat.* 13. 15. with *Mark.* 4. 12.

Secondly, by a *spirituall and effectuall Reformation*, purging the conscience from dead workes, making it strong and able to serve God in new obedience; for that which *Health* is to the body, *Holinesse* is to the soule. Therefore the Sunne of righteousness is said to arise with *Healing in his wings*, *Mal.* 4. 2. whereby we are to understand the gracious influence of the Holy Spirit conveying the vertue of the blood of Christ unto the conscience, even as the beames of the Sunne doe the heate and influence thereof unto the earth, thereby calling out the herbs and flowres, and healing those deformities which winter had brought upon it.

Thirdly, by removing and *withdrawing* of judgments, which the finnes of a people had brought like wounds or sicknesses upon them. So *Healing* is opposed to smiting and wounding, *Deut.* 32. 39. *Job* 5. 18. *Hos.* 6. 1, 2. *Jer.* 33. 5, 6.

Fourthly, by *comforting* against the anguish and distresse which sinne is apt to bring upon the conscience. For as in Physick there are *Purgatives* to cleanse away corrupt humours; so there are *Cordials* likewise to strengthen and refresh weake and dejected

jected Patients; and this is one of Christs principall workes to binde and heale the broken in heart, to restore comforts unto mourners, to set at liberty them that are bruized, and to have mercy upon those whose bones are vexed, *Psal. 147. 3. Isai. 57: 18. 19. Luke 4. 18. Psal. 6. 2, 3.* I am not willing to shut any of these out of the meaning of the Text.

First, because it is an answer to that prayer, Take away *All iniquity*. The *All* that is in it, The *Guilt*, the *staine*, the *power*, the *punishment*, the *anguish*, whatever evill it is apt to bring upon the conscience, Let it not doe us any hurt at all.

Secondly, because *Gods works are perfect*; where he forgives sinne, he removes it, where he convinceth of righteousness, unto pardon of sinne, he convinceth also of judgement, unto the casting out of the prince of this world, and bringeth forth that judgement unto victory, *Matth. 12: 20.*

Their Back-sliding] Their praier was against *All iniquity*, and God in his answer thereunto singlenth out one kinde of iniquity, but one of the greatest, by name. And that first, to teach them and us, when we pray against sinne, not to content our selves with *generalities*, but to bewaile our great and *speciall sinnes* by name, those specially that have been most comprehensive, and the Seminaries of many others.

Secondly, to comfort them; for if God pardon by name the *greatest sinne*, then surely none of the rest will stand in the way of his mercy; if he pardon the *Talents*, we need not doubt but he will

Pardon the *pence* too. *Paul* was guilty of many other finnes, but when he will magnifie the grace of *Christ*, he makes mention of his *great finnes*, A blasphemer, a persecutor, injurious; and comforts himselfe in the mercy which he had obtained against them, 1 *Tim.* 1. 13.

Thirdly, to intimate the great guilt of *Apostacie* and rebellion against God. After we have knowne him and tasted of his mercy, and given up our selves unto his service, and come out of *Egypt* and *Sodome*, then to looke back againe, and to be false in his Covenant, this God lookes on, not as a single sinne, but as a *compound of all finnes*. when a man turnes from God, he doth as it were resume and take home upon his conscience All the finnes of his life againe.

Fourthly, to proportion his answer to their repentance. They confesse their *Apostasie*, they had been in Covenant with God, they confesse he was their *first Husband*, *Hos.* 2. 7. and they forsooke him, and sought to *Horses*, to *Men*, to *Idols*, to vanitie and lies: this is the sin they chiefly bewaile: and therefore this is the sinne which God chiefly singles out to *pardon* and to heale them. of This is the great goodnesse of God toward those that pray in sincerity, that he fits his mercy *ad Cardinem desiderii*, answers them in the maine of their desires, lets it be unto them even as they will.

I will love them freely.] This is set downe as the fountaine of that Remission, Sanctification and Comfort which is here promised. It comes not from our Conversion unto God, but from Gods free

Ve aqua prius calefacta, dein in puteum demissa, fit frigidissima. Calau. in Athenæum. lib. 3. c. 35. & Plutarch. Symposiac. l. 6. q. 4.

Aug. Confess. lib. 5. cap. 8.

Seet. 10.

free love and grace unto us. And this is added, first To *Humble them*, that they should not ascribe any thing to themselves, their Repentance, their prayers, their covenants and promises, as if these had been the means to procure mercie for them, or as if there were any *objective* grounds of *lovelines* in them to stirre up the love of God towards them. It is not for their sake that he doth it, but for his own, *The Lord sets his Love upon them because he loved them.* Deut. 7. 7, 8. *not for your sakes doe I this*, saith the Lord God, *be it knowne unto you.* Ezek. 36. 22. 32. *He will have mercy because he will have mercy.* Rom. 9. 15.

Secondly, To *support them*, above the guilt of their greatest sinnes. Men thinke nothing more easie while they live in sinne, and are not affected with the weight and hainousnes of it, then to believe mercie and pardon. But when the soule in conversion unto God, feelles the heavie burden of some great sinnes, when it considers its rebellion, and Apostacie, and backsliding from God, It will then be very apt to thinke God will not forgive nor heale so great wickednesse as this; There is a *natural Novatianisme* in the timorous conscience of convinced sinners, to doubt and question pardon for sinnes of Apostacie and falling after repentance. Therefore in this case God takes a Penitent off from the consideration of himself by his *own thoughts*, unto the *height* and excellencie of his *Thoughts* who knowes how to pardon abundantly, *Isay.* 55. 7, 8, 9. *Jer.* 29. 11. *Ezek.* 37. 3. *Nothing is too hard for love* especially free-love, that

Si vera sit gratia, id est, Gratuita, nihil invenit in homine cui merito debeat, &c. Aug. lib. de patient. cap. 20. vid. contr. Julian. lib. 6. cap. 19. de peccato orig. cap. 24. de Grat. et lib. Arbit. cap. 5. de natur. et grat. cap. 4. de corrept. et grat. cap. 10. Epist. 105. et 106. et alibi passim. Temere in tali negotio vel prius aliquid tribuis tibi vel plus. et magis amat, et ante, Bernard. serm. 69. in Cantic. Ex se sumit materiam et velut quoddam seminarium miserendi -- miserendi causam et originem sumit ex proprio: Judicandi vel ulciscendi magis ex nostro: Idem serm. 5. in natali Dom.

that hath no foundation or inducement from without it selfe.

And because we read before, *Hos. 8. 5.* That *Gods Anger was kindled against them*, therefore he here adds that this also should be *turned away* from them. *Anger* will consist with *love*; we finde God *Angric* with *Moses*, and *Aaron*, and *Miriam*, and *Asa*, and he doth sometimes *visit with rodde and scourges*, where he doth not utterly take away his *loving-kindnesse* from a people. *Psal. 89. 32, 33.* A man may be *angrie* with his wife, or childe, or freind, whom yet he dearly loveth. And God is said to be thus *Angry* with his people, when the *effects* of displeasure are discovered towards them. Now upon their Repentance and Conversion, God promiſeth not onely to love them freely, but to cleare up his Countenance towards them, to make them by the Removall of Judgements to see and know the fruits of his free love and bounty unto them. When *David* called *Absolom* home from banishment, this was an effect of *love*; but when he said, *let him not see my face*, this was the continuation of *Anger*; but at last when he admitted him into his presence and kissed him, here that *Anger* was turned away from him too. *2 Sam. 14. 21. 24. 33.*

Seet. II.

These words then containe Gods mercifull answer to the first part of *Israels* prayer for the *Taking away of all Iniquity* which had beene the fountaine of those sad Judgements under which they languished and pined away. Wherein there are two parts, 1. The *Ground* of Gods answer, His *free love*. 2. A double fruit of that love. 1. In *Healing their*

Aristot. Rhet.
lib. 2. cap. 2.

their Backsliding, 2. In removing his Anger and heavie Judgements from them. We will briefly handle them in the order of the Text.

I will Heale their Backsliding.] When Gods people doe returne unto him, and pray against sin, then God out of his free love doth heale them of it. First, he teacheth them what to aske, and then he tells them what he will give. Thus we finde *Conversion and Healing* joyned together, *Isai. 6. 10.* They shall returne even to the Lord, and he shall be intreated of them, and shall heale them, *Isai. 19. 22.* Returne, Backsliding children, *I will Heale your Backslidings, Jer. 3. 22.* ^a Men if they be injured and provoked by those whom they have in their power to undoe, though they returne, and cry *peccavi*, and are ready to aske forgivenesse, yet many times out of pride and revenge, will take their time and opportunity to repay the wrong. But God doth not so; His *Pardons*, as all his other *Gifts*, are without exprobration; as soon as ever his servants come back unto him with teares and confession, he looks not upon them with skorn, but with joy; his mercy makes more haste to embrace them, then their repentance to returne unto him, *Luke 15. 20.* then out comes the wine, the oyle, the balme, the cordials; then the wounds of a Saviour doe as it were bleed afresh to drop in mercy into the fores of such a Penitent. O though he be *not a dutifull, not a pleasant childe*; yet he is a *childe*; though *I spake against him, yet I remember him still, my bowels are troubled for him, I will surely have mercy upon him, Jer. 31. 20.* The Lord greatly com-

K k

plaines

α ἢ γὰρ τὰς τε
χρῶν καὶ αὐτῆς
μαρτυρίας πέφη,
Ἀλλὰ καὶ καὶ καὶ
τὸ πᾶν ἔχει
καὶ ὅρα τε
λέων ἐν σὴ θε-
σιν εἶσι. Ho-
mer. Iliad. a.
Quæ in presens
Tiberius civi-
liter habuit, sed
in animo revol-
vente iras, eti-
am si impetus
offensionis lan-
guet, memo-
ria valebat. Ta-
cit. Annal. l. 4.
Non enim Ti-
beriumquamvis
triennio post
eandem Sejani,
quæ ceteros
mollire solent,
Tempus, preces,
Satiâs mitiga-
bant, quin in-
certa & abolita
pro gravissimis
& recentibus
puniret. Annal.
lib. 6. vid. Ari-
stot. Ethic. lib.
4. cap. 11.

a Gravis quædam inter virtutes videtur orra contentio. Siquidem veritas et justitia miserum affligebant: pax & misericordia judicabant magis esse parcendum, &c. vid. Bernard. serm. 1. in Annunci.

plaines of the inclination of his people to *backsliding*, and yet he cannot finde in his heart to destroy them, but expresseth a kinde of a *Conflict* betweene Justice and Mercy; and at last resolves, *I am God and not man*; I can as well heale their *backsliding* by my *Love*, as revenge it by my *justice*; therefore *I will not execute the fiercenesse of mine anger, but I will cause them to walke after the Lord, Hos. 11. 7. 10.* Yea, so mercifull he is, that even upon an *hypocriticall conversion*, when his people did but flatter and lie unto him, and their heart was not right towards him, nor they stedfast in his covenant, yet the Text saith, *he being full of compassion, forgave their iniquity* (not as to the justification of their persons, for that is never without faith unfained, but so farre as to the mitigation of their punishment, that he destroyed them not, nor stirred up all his wrath against them, Psal. 78. 34. 39.) for so that place is to be expounded, as appeareth by the like parallel place, Ezek. 20. 17. *Neverthelesse, mine eye spared them from destroying them, neither did I make an end of them in the wilderness.*

Now the Metaphoricall word both here, and so often elsewhere used in this argument, leadeth us to looke upon sinners as *Patients*, and upon God as a *Physician*. By which two considerations we shall finde the exceeding mercy of God in the pardon and purging away of sinne let forth unto us.

Healing then is a *Relative* word, and leades us first to the consideration of a *Patient* who is to be healed,

healed, and that is Here a grievous sinner fallen into a Relapse. Healing is of two sorts. The healing of a *sicknesse* by a *Physician*; the healing of a *wound* by a *Chirurgian*. And *Sinne* is both a *sicknesse*, and a *wound*. The *whole Head sick*, the *whole Heart faint*, from the sole of the foot, even unto the Head, there is no soundnesse in it, but wounds and bruises, and putrifying sores, *Isai. 1: 5, 6*. A *sicknesse* that wants healing, a *wound* that wants binding, *Ezek. 34. 4*. A *sick sinner* that wants a *Physician* to call to repentance, *Matth. 9. 12, 13*. A *wounded sinner*, that wants a *Samaritan* (so the Jewes called Christ, *John 8. 48*.) to binde up, and powre in wine and oyle, *Luke 10. 34*.

Diseases are of severall sorts, but those of all other most dangerous that are in the *vitall parts*, as all the diseases of sinne are, and from thence spread themselves over the whole man. Ignorance, pride, carnall principles, corrupt judgement, diseases of the *Head*. Hardnesse, stubbornesse, Atheisme, Rebellion, diseases of the *Heart*: Lust, a dart in the *Liver*; Corrupt communication the effect of putrified *lungs*: Gluttony and drunkennesse the swellings and dropsies of the *belly*: despaire and horroure the grieve of the *bowels*: Apostacie a Recidivation or Relapse into all. An *Eare* that cannot heare God speake, *Fer. 6. 10*. An *Eye* quite dawbed up, that cannot see him strike, *Fer. 44. 18. Isai. 26. 11*. A *palate* out of taste, that cannot savour nor relish heavenly things, *Rom. 8. 5*. *Lips* poisoned, *Rom. 3. 13*. A *Tongue* set on fire, *Fam. 3. 6*. *Flesh* consumed, *bones* stick-

Sect. 12.

a Peccatum quod inu'tum videtur, habet pedissequam pœnam suam ut nemo de admisso nisi amaritudine doleat. Aug de Continent. cap 6. Memoria Testis. Ratio Index. Timor carnifex. Bernard. ser. de villico iniquitatis. b Omne malum aut Timore aut Pudore natura suffudit. Tertul. Apolog. cap. 1. Perturbatio animi respicientis peccata sua: respectione perhorrescentis: horrore erubescens: erubescencia corrigentis. August. in Psal. 30. Conc. 1. c Morbus est ἐναντία τῇ ὑγίει διδδεις ὅφ' ἡς ἐνέργειαν λέγομεν βλάπτει. Galen. Habitus corporis contra naturam qui usum ejus ad id facit deteriorem, cujus causa natura nobis ejus corporis sanitatem dedit. Leg. 1. sect. 7. D. de Ædilitio Edict.

ing out, sore vexed, and broken to pieces, *Job* 33. 21. *Psal.* 6. 2. 51. 8. Some diseases are *dull*, others *acute*; some stupifying, others tormenting. Sinne is *All*. A stupifying *palsie*, that takes away feeling, *Ephes.* 4. 19. A *plague* in the Heart, which sets all on fire, *1 King.* 8. 38. *Hof.* 7. 4.

Let us consider a little the proper passions and effects of most diseases, and see how they suite to sinne.

First, *Paine* and distemper. This first or last is in All sinne; for it begets in wicked and *impenitent* men the ^a *paine of guilt*, horrore, trembling of heart, anguish of conscience, feare of wrath, expectation of judgement, and fiery indignation, as in *Cain*, *Pharaoh*, *Ahab*, *Felix*, and divers others, *Gen.* 4. 13. 14. *Exod.* 9. 27. 28. *1 King.* 21. 27. *Acts* 24. 25. *Isai.* 33. 14. *Hebr.* 2. 15. *Rom.* 8. 15. *Hebr.* 10. 27. And in *Penitent* men it begets ^b the *paine of shame*, and sorrow, and inquietude of spirit, a wound in the spirit, a prick in the very heart, *Rom.* 6. 21. *Ezek.* 16. 61. *2 Cor.* 7. 10. *Prov.* 18. 14. *Acts* 2. 37. *Penitency* and *Paine* are words of one derivation, and are very neare of kin unto one another. Never was any wound cured without *paine*, never any sinne healed without sorrow.

Secondly, ^c *weaknesse* and *Indisposednesse* to the Actions of life. Sinne is like an unruly *spleen*, or a

greedy

greedy *wenne* in the body that sucks all nourishment, and converts all supplies into its own growth, and so exhausts the strength and vigour of the soul, making it unfit and unable to doe any good. When ever it sets about any duty, till sinne be cured, it goes about it like an ^a *arme out of joynt*, which when you would move it one way, doth fall backe another. It faints, and flaggs, and is not able to put forth any *skill*, or any *delight* unto any good duty. Naturally men are *Reprobate* or void of Judgement unto any good worke. *Tit. 1. 16.* Godlines is a *mystery*, a spirituall skill and *trade*; there is learning, and use, and experience, and much exercise required to be handsome and dextrous about it. *1 Tim. 3: 16. Phil. 4. 11. Heb. 5. 13, 14.* To be *sinners* and to be *without strength*, in the Apostles phrase, is all one. *Rom. 5. 6: 8.* And looke how much flesh there is in any man, so much disability is there to performe any thing that is good. *Rom. 7. 18.* Therefore the hands of sinners are said to *hang downe* and their *knees to be feeble*, and their *feete to be lame*, that cannot make *straight pathes* till they be healed. *Heb. 12. 12, 13.* If they at any time upon naturall dictates, or some suddaine strong conviction, or pang of feare, or stirrings of conscience, doe offer at any good worke, to pray, to repent, to beleieve, to obey, they bungle at it, and are out of their element; *They are wise to doe evill, but to doe good they have no knowledge*: They presently grow wearie of any essaies and offers at well doing, and cannot hold out or persevere in them.

Thirdly, Decay and *consumption*. Sinne wafts

K k 3

and

α καὶ διὰ περ τὸ
παρελευμένα
τὸ σῶμα τῆ
μοῖα εἰς τὰ δε-
ξιά παρα-
μένων κινήσει
τὰ ἀνθρώπων εἰς
τὰ δεξιὰ πα-
ραφέρεται. Αὐ-
τοῖς. Εἰρή. lib. 1.
cap. 11.

Tabificæ men-
tis perturbatio-
nes, Cic. Tuf-
cul. quæst.

βαπλυσθῆναι
τὴν δὲ θύξιν
Aristot. E-
thic. l. 3. cap. ult.
πονεῖα τῶν
ἀνθρώπων ἀ-
πλυσθῆναι
ἀπεισθῆναι
τῆς ἐπιθυμίας
θύξιν. Politic.
lib. 2.

Naturalia desi-
deria finita sunt
ex falsa opinio-
ne nascentia, ubi
desinant non
habent, &c.
Senec. Ep. 16.
ex libidine orta
sine Termino
sunt. Epist. 39.

and weares out the vigour of soule and body, feedes upon all our time, and strength, and exhausts it in the services of lust. Sicknes is a chargeable thing, a consumption at once to the Person and to the Estate. The poore woman in the Gospell which had an issue of blood, *spent all that she had on Physicians, and was never the better: Luk. 8. 43.* So poore sinners emptie all the powers of soule, of body, of time, of estate, every thing within their reach, upon their lusts, and are as unsatisfied at last as at the first, *Eccles. 1. 8.* Like a Silke-worme which workes out his bowells into such a masse wherein himselfe is buried. It wearieth men out, and sucketh away the Radicall strength in the service of it, and yet never giveth them over, but as *Pharaohs* taskmasters exacted the bricke when they had taken away the straw; so lust doth consume and weaken naturall strength, in the obedience of it: and yet when *nature* is exhausted, the strength of *lust* is as great, and the Commands as tyrannous as ever before. *Isay 57. 10. Jer. 2. 25.* We are to distinguish betweene the *vitall force* of the faculties, and the *Activity of lust* which sets them on worke; that decays and hastens to death, but sinne retaines its strength and vigour still; nothing kills that but the blood of Christ. and the decay of nature ariseth out of the strength of sinne; the more any man in any lust whatsoever, makes himselfe a servant of sinne, and the more busie and active he is in that service: the more will it eate into him and consume him, as the hotter the feaver is the sooner is the body wasted and dried up by it.

Fourthly,

Fourthly, *Deformity*. Sicknesse withereth the beauty of the body, maketh it of a glorious aghastly and loathsome spectacle. Come to the comliest person living after a long and pining sicknesse, and you will not finde the man in his owne shape, a wan countenance, a shriveled flesh, a leane visage, a hollow and standing eye, a trembling hand, a stammering tongue, a bowed backe, a feeble knee, a swelled belly; nothing left but the stakes of the hedge and a few sinewes to hold them together. Behold here the picture of a sinner, *swelled* with pride, *pined* with envie, *bowed* with earthlines, *wasted* and eaten up with lust, made as *stinking* and unfavoury as a dead Carcasse. *Psal. 14. 3. Ezek. 16. 4.* When thou seest an *unmercifull* man, that hath no compassion left in him, thinke thou sawest *Judas* or King *Fehoram*, whose sore disease made his *bowells fall out. 2 Chron. 21. 19.* When thou seest a *worldly* man, whose heart is glued to earthly things, thinke upon the poore woman who was *bowed together* and could not lift up her selfe. *Luke. 13. 11.* When thou seest an *Hypocrite* walking crooked and unevenly in the wayes of God, thinke upon *Mephibosheth* or *Asa*, lame, halting, diseased in their feet. When thou seest a proud *ambitious* man, thinke upon *Herod* eaten up with vermine. O if the diseases of the soule could come forth and shew themselves in the body, and worke such deformity there (where it would not doe the thousandth part so much hurt) as they doe within: if a man could in the glasse of the word see the ugliness of the one, as plainly as in a
ma-

Inflatus et Tumens animus in vitio est. Sapientis animus nunquam turgescit, nunquam tumet. Cic. Tuscul. quæst. 1. 3.
Invidus alterius rebus; macrescit opimis. Horat. l. 1. ep. 2.
O Curvæ in terras Animæ, et Cœlestium inanes. Pers.
Vt Corpora verberibus, ita sævitia, libidine, malis consultis animus dilaceratur. Tacit. Annal. 1. 6.

materiall glasse the foulness of the other, how would this make him crie out, my head, my head: my bowells, my bowells: my leanenes, my leanenes: uncleane, uncleane? No man thinks any shape ugly enough to represent a divell by; yet take him in his naturals, and he was a most glorious Creature: it is sinne that turnes him into a Serpent or Dragon. There is something of the *monster* in every sinne, the belly or the feete set in the place of the head or heart; sensuall and worldly *lusts* set up above Reason, and corrupt Reason above Grace.

Seet. 13.

Now because the sicknes here spoken of is a *falling sicknes*, and that the worst kinde of Fall, not forward in our way or race, as every good man sometimes falls, where a man hath the helpe of his knees and hands to breake the blow, to prevent or lessen the hurt, and to make him to rise againe; but old *Elies* fall, a *falling backward*, where a man can put forth no part to save the whole, and so doth more dangerously breake and bruiſe himſelfe thereby: Therefore as it is a *sicknes* which requires curing, so it is a *wound* which requires healing and binding. The Ancients compare it to falling into a pit full of dirt and stones. Where a man doth not onely *defile*, but miserably breake and bruiſe himſelfe. There is *contritio*, *solutio continui*, *suppuratio*, *sanies &c.* All the evils of a dangerous and mortall wound.

Adde to all this, That in this diseased and wounded condition, 1 A man hath *no power* to heale or to helpe himſelfe, but in that respect he must cry out with them in the Prophet, *My wound is incurable*

Cecidimus super acervum lapidum et in luto: unde non solum inquinati sed graviter vulnerati et quasi sumus. Bernard. ser. 1. in Cæna dom. Cecidimus in carcerem luto pariter et lapidibus plenum, captivi, inquinati, conquisiti. Idem. ser. 2. in octav. Paschæ.

ble and refuseth to be healed, Jer. 15. 18.

Secondly, he hath *no desire, no will*, no thought to enquire or send after a Physician who may heale him: but is well contented rather to continue as he is, then to be put to the paine and trouble of a cure, and pleaseth himselfe in the goodnesse of his owne condition, Rev. 3. 17. Matth. 9. 12.

Thirdly, He is *in the hands of his cruell enemy*, who takes no pittie on him, but by flattery and tyranny, and new temptations, continually cherisheth the disease, 2 Tim. 2. 26.

Fourthly, when the *true Physician* comes, he shuts the dore against him, refuseth his counsell, rejecteth his receipts, quarrels with his medicines; they are too bitter, or too strong and purging; or too sharp and searching; he will not be healed at all except it may be his own way, Prov. 1. 24, 25. 2 Chron. 36. 16. Ezek. 24. 13. Matth. 23. 37. Jer. 13. 11. Thus we have taken a view of the Patient, *Sick*, weak, pained, consumed, deformed, *wounded*, and sore-bruised: *without power* or help at home, *without friends* abroad: *no sence* of danger, *no desire* of change: patient of his disease, impatient of his cure: but one meanes in the world to helpe him, and he unable to procure it; and being offered to him, unwilling to entertaine it. who can expect after all this, but to heare the knell ring, and to see the grave opened for such a sick person as this?

Now let us take a view of the *Physician*. Surely an ordinary one would be so farre from visiting such a Patient, that in so desperate a condition as this, he would quite forsake him: As their use is to

L I

leave

Librus agrotat qui medicum non eredit nec morbum declinat. Arist. Ethic. lib. 3. O fortes quibus medicus opus non est: fortitudo ista non sanitatis est sed insanix. nam & phreneticis nihil fortius. Sed quanto majores vires, tanto mors vicinior. Aug. in Ps. 58.

Sect. 14.

leave their Patients when thy lie a dying. Here then observe the singular goodnesse of this Physician.

First, though other *Physicians* judge of the disease when it is brought unto them, yet the *Patient* first feels it and complains of it himselfe; but this Physician giveth the *Patient* the very feeling of his disease, and is faine to take notice of that as well as to minister the cure. *He went on frowardly in the way of his heart*, saith the Lord, and pleased himselfe in his owne ill condition, *I have seene his way, and will heale him*, *Isai. 57. 17. 18.*

Secondly, other Patients send for the Physician, and use many intreaties to be visited and undertaken by him. Here the Physician comes unsent for, and intreates the sick person to be healed. The world is undone by falling off from God, and yet God is the first that begins the reconciliation; and the stick of it is in the world, and not in him: and therefore there is a great Emphasis in the Apostles expression, *God was in Christ reconciling the world to himselfe*, not himselfe unto the world; *He intreats us to be reconciled*, *2 Cor. 5. 19. 20.* He is *found of them that sought him not*, *Isai. 65. 1.* and his office is not onely to *save*, but to *seeke* that which was lost.

Thirdly, other *Physicians* are well used, and entertained with respect and honour. but our Patient here neglects and misuseth his Physician, falls from him, betakes himselfe unto Mountebanks and Physicians of no value; yet he insists on his mercy, and comes when he is forsaken, when he is repelled.

led. *I have spread out my hands all the day unto a rebellious people, Isai. 65. 2.*

Fourthly, other Physicians have usually ample and honourable rewards for the attendance they give; but this Physician comes onely out of love, *heales freely*, nay is bountifull to his Patient, doth not onely heale him, but bestows gifts upon him, gives the visit, gives the physick, sends the ministers and servants who watch and keep the Patient.

Lastly, Other Physicians prescribe a bitter potion for the sick person to take; this Physician drinketh of the bitterest himselfe; others prescribe the fore to be launced, this Physician is wounded and smitten himself: others order the Patient to bleed, here the Physician bleeds himselfe: yea he is not onely the *Physician* but the *Physick*, and gives himselfe, his own flesh, his own blood, for a purgative, a cordiall, a plaister to the soul of his Patient, Dies himselfe, that his Patient may live, and *by his stripes we are healed*, Isai. 53. 5.

We should from all this learne, First, to admire the unsearchable Riches of the mercy of our God, who is pleased in our misery to *prevent us* with goodnesse, and when we neither felt our disease, nor desired a remedy, is please to *convince us* of our sinnes, *Thou hast fallen by thine iniquity: To invite us* to repentance, *O Israel returne unto the Lord thy God: To put words into our mouth*, and to draw our petition for us, *Take with you words, and say unto him, take away all iniquity, &c.* To furnish us with arguments, we are fatherlesse, thou art mercifull: To *incourage us* with promises, *I will heale*.

L 1 2

I will

Medicos Civitate donavit
Iulius Caesar.
Sueton. in Julio. cap. 42.
Vis morborum
pretia mendentibus; fori Tabes pecuniam
advocatis fert.
Tacit. Annal.
lib. 11.

Sect. 15.

Pol me occidi-
stis amici, non
Servastis ait.
Horat.
Molestus est
somnia juben-
dum viden-
ti qui excitat.
Sen. ep. 102.

I will love; To give us his Ministers to proclame, and his Spirit to apply these mercies unto us. If he did not *convince* us that iniquity would be a downfall and a ruine unto us, *Ezek. 18. 30.* we should hold it fast, and be pleased with our disease, like a madde man that quarrels with his cure, and had rather continue mad then be healed, *Joh. 3. 19, 20, 21.*

If being convinced, he did not *invite* us to repentance, we should run away from him as *Adam* did. No man loves to be in the company of an *Enemy*, much lesse when that enemy is a *fudge*. They have *turned their back unto me, and not their face,* *Jer. 2. 27.* *Adam* will *hide himselfe from the presence of the Lord,* *Gen. 3. 8.* and *Cain* will *goe out from the presence of the Lord,* *Gen. 4. 16.* Guilt cannot looke upon Majestic; stubble dares not come neere the fire; If we be in our sins we cannot stand before God, *Exra 9. 15.*

If being invited, he did not *put words into our mouthes*, we should not know what to say unto him. We know not wherewith to come before the Lord, or to bow before the high God, if he doe not *shew us what is good.* *Mic. 6. 6, 8.* Where God is the Judge (who cannot be mocked or deceived, who knoweth all things; and if our heart condemne us, he is greater then our heart, and where ever we hide, can finde us out, and make our sinne to finde us too. *Gal. 6. 7. 1 John 3. 20. Num. 32. 23.*) where I say this God is the Judge, there guilt stoppeth the mouth, and maketh the sinner speechlesse. *Math. 22. 12. Rom. 3. 19.* Nay the best of us *know not what to pray as we ought, except the Spirit be pleased*

pleased to helpe our infirmities. Rom. 8. 26. When we are taught what to say, If God doe *not withdraw his anger*, we shall never be able to reason with him. Job. 9. 13, 14. *Withdraw thine hand from me, let not thy dread make me'afraide, then I will answer, then I will speake.* Job. 13. 21, 22. If he doe not reveale mercie, if he doe not promise love or healing; if he doe not make it appeare that he is a God that heareth prayers, flesh will not dare to come neere unto him. 2. Sam. 7. 27. We can never pray, till we can cry *Abba father*; we can never call unto him but in the *multitude of his mercies*. As the earth is shut and bound up by frost and cold, and puttereth not forth her pretious fruits till the warmth and heat of the Summer call them out: so the heart under the cold affections of teare and guilt, under the darke apprehensions of wrath and judgement, is so contracted that it knowes not to draw neere to God; but when mercie shines, when the love of God is shed abroad in it, then also is the heart it selfe shed abroad and enlarged to powre out it selfe unto God. Even when *distressed* sinners pray, their prayer proceedes from apprehensions of *mercy*; for prayer is the child of *faith*. Rom. 10. 14. Jam. 5. 15. and the object of faith is *mercy*.

Secondly, The way to prize this mercie is to grow acquainted with our owne *sicknesse*; to see our face in the glasse of the law: to consider how odious it renders us to God: how desperately miserable in our selves. The deeper the sense of *miserie*, the higher the estimation of *mercy*. When the Apostle looked on himselfe as the *cheife of sinners*, then he

Oratio de conscientia procedit. Si conscientia erubescit, erubescat oratio—Si spiritus reus apud te sit, erubescit conscientia. Tertul. exhort. Castit. c. 10.

Seet. 16.

accounted it a saying worthy of all Acceptation that Christ Jesus came into the world to save sinners. 1. Tim. 1. 15. Till we be sicke and weary, we shall not looke after a Phisitian to heal and ease us. Math. 9. 12. 11: 28. till we be pricked in our hearts, we shall not be hasty to enquire after the meanes of Salvation. Acts. 2. 37. Though the proclamation of pardon be made to All, that will, Revel. 22. 17. Yet none are willing till they be brought to extremities: as men cast not their goods into the sea, till they see they must perish themselves if they doe not. Some men must be bound before they can be cured. All that God doth to us in conversion, he doth most freely: but a gift is not a gift till it be received. Rom. 5. 17. John 1. 12. and we naturally refuse and reject Christ when he is offered. Isay. 53. 3. John 1. 11. because he is not offered but upon these termes, that we deny our selves, and take up a Crosse, and follow him. Therefore we must be wrought upon by some terror or other. 2 Cor. 5. 11. When we finde the wrath of God abiding upon us, and our soules shut under it as in a prison, John 3. 36. Gal. 3. 22. and the fire of it working and boyling like poison in our consciences, then we shall value mercie, and cry for it as the Prophet doth, Heale me O Lord, and I shall be healed, Save me and I shall be saved, for thou art my prayse. Jer 17. 14. Things necessary are never valued to their uttermost but in extremities. When there is a great famine in Samaria, an Asses head (which at another time is thrown out for carrion) will be more worth, then in a plentiful season the whole body of an Oxe. Nay hunger

hunger shall in such a case overvot nature, and devour the very tender love of a mother; the life of a child shall not be so deare to the heart as his flesh to the belly of a pined parent, 2 King. 6. 25, 28. As soone as a man findes a shipwrack, a famine, a hell in his soul, till Christ save, feed, deliver it, immediately Christ will be the desire of that soule, and nothing in Heaven or earth valued in comparison of him. Then that which was esteemed the foolishnesse of preaching before, shall be counted the power of God, and the wisdom of God; then every one of Christs ordinances (which are the waters of the Temple, for the healing of the Sea, that is, of many people, Ezek. 47. 8. and the Leaves of the Tree of Life, which are for the healing of the Nations, Revel. 22. 2. and the streames of that Fountaine which is opened in Israel for sin and for uncleannesse, Zach. 13. 1. and the wings of the Sun of Righteousnesse, whereby he conveyeth healing to his Church, Mal. 3. 2.) shall be esteemed, as indeed they are, the Riches, the Glory, the Treasure, the feast, the physick, the salvation of such a soule, Rom. 11. 12. Ephes. 3. 8. 2 Cor. 3. 8-11. 2 Cor. 4. 6. 7. 1 Jai. 25. 6. Revel. 19. 9. Luke 4. 18. Hebr. 2. 3. James 1. 21. John 12. 50. Acts 28. 28. And a man will waite on them with as much diligence and attention, as ever the impotent people did at the poole of Bethesda, when the Angel stirred the water; and endure the healing severity of them, not onely with patience, but with love and thankfulnessse; suffer reason to be captivated, Wil to be crossed, high imaginations to be cast down, every thought to be subdued, conscience to be searched,

Sect. 17.

Venire ad
Christum, quid
est aliud quam
credendo con-
verti. Aug de
grat. & lib. ar-
bitr. cap. 5.
Transfugas ar-
boribus suspen-
dunt. Tacit. de
morib. Germ.
Transfugas ubi-
cunque in-
venti fuerint,
quasi hostes in-
terficere licet.
l. 3. S. 6. ad
leg. Cornel. de
Sicariis. D. et
l. 38. D. de pæ-
nis S. 1. et l. 19.
S. 4. D. de cap-
tivis et postli-
minio. et l. 3.
de Re militari.
S. 11. l. 7.

searched, heart to be purged, lust to be cut off and mortified; in all things will such a sicke soule be contented to be dictated, restrained and ordered by the Counsell of this heavenly Physician.

It is here next to be noted that God promiseth to heale their *Back-slidings*. The word imports a *departing* from God, or a turning away againe. It is quite *contrary* in the formall nature of it unto *faith* and *Repentance*, and implies that which the Apostle calls a *Repenting of Repentance*. 2 Cor. 7. 10. By *faith* we come to Christ, *Iohn* 6: 37. and cleave to him, and lay hold upon him. Heb: 6. 18. *Isay*: 56: 2: 6. but by this we depart, and draw backe from him, and let him goe. Heb: 10: 38: 39. By the one we prize Christ as infinitely pretious, and his ways as holy and good. *Phil*: 3. 8. 2 *Pet*: 1. 4. by the other we vilifie and set them at nought, stumble at them, as waies that doe not profit. *Math*: 21. 42. *Acts*: 4. 11. 1 *Pet*: 2. 7, 8. *Iob*: 21. 14, 15. For, a man having approved of Gods waies, and entred into covenant with him, after this to goe from his word, and sling up his bargaine, and start aside like a deceitfull bow: of all other dispositions of the Soule this is one of the worst, to deale with our sinnes as Israel did with their servants. *Fer*. 34. 10, 11. dismisse them and then take them again. It is the sad fruite of an *evill and unbeleeving heart*. Heb: 3: 12. 2 And God threatneth such persons to *leade them forth with the workers of iniquity*. *Psal*. 125. 5. as cattell are led to slaughter, or malefactours to execution. And yet we here see God promiseth *Healing* unto such sinners.

For

For understanding whereof we are to know that there is a *Twofold Apostacie*. The one out of *Impotency of Affection*, and *prevalency of lust*, drawing the heart to looke towards the old pleasures thereof againe, and it is a *Recidivation* or *Relapse* into a former sintfull condition out of forgetfullnes and falsnes of heart, for want of the feare of God to balance the Conscience, and to fixe and unite the heart unto him. Which was the frequent sinne of Israel, to make many promises and Covenants unto God, and to breake them as fast. *Judg. 2. 18. 19. Psal. 106. 7, 8, 9. 12, 13.* And this ^a falling from our *first love*, growing cold and slack in duty, breaking our engagements unto God, and *returning againe to folly*, though it be like a Relapse after a disease, exceeding dangerous, yet God is sometimes pleased to forgive and heale it.

The other kinde of *Apostacy*, is *proud and malicious*, when after the *Tast of the good word of God*, and the *powers of the world to come*, men set themselves to hate, oppose, persecute Godlines, to doe *despight to the spirit of grace*, to sling off the holy strictnes of Christs yoke, to swell against the searching power of his word, to *trample upon the bloud of the Covenant*, and when they know the spiritualles and holines of Gods waies, the innocencie and piety of his servants, doe yet notwithstanding set themselves against them *for that reason* though un-

^a Eorum qui peccant antequam deum noverint, antequā miserationes ejus experti sunt, antequam portaverint jugum suave, et onus leve, priusquam devotionis gratiam et consolationes acceperint Spiritus sancti; eorum inquam copiosa Redemptio est: at eorum qui post conversionem suam peccatis implicantur ingrati acceptæ gratiæ, et post missam manum ad aratrum retro respiciunt tepidi

di et carnales facti -- Eorum utique per paucos invenias, qui post hæc redeunt in gradum pristinum, -- nec tamen si quis hujusmodi est, desperamus de eo, tantum ut Resurgere velit cito. Quanto. n. diutius permanebit, tanto evadet difficilior. Bernard. serm. 3. in Vigil. vid. ser. 35. in Cant. Aug. de civ. dei. lib. 16. cap. 30. Ibid. Pelut. l. 1. ep. 13.

M m

der

Vid. Beza An-
notat. in 1 Jo-
an. 5. 16.

Vid. Isidor. Pe-
lut. lib. 1. Ep. 59.

Beza, Calvin,
Cartwright, a-
gainst the Rhe-
nists. Chemnit.
Deodati.

der other pretences,) This is not a weake but a wil-
full, and (if I may so speake) a *strong and a stubborne*
Apostacy. A sinne which wholly hardneth the heart
against Repentance, and by consequence is incurable. *To speake against the Sonne of man*, that is a-
gainst the doctrine, disciples, waies, servants of
Christ, looking on him *onely as a man*, the leader of
a Sect, as master of a new way (which was Pauls
notion of Christ and Christian Religion when he
persecuted it, and *for which cause he found mercy*, for
had he done that *knowingly* which he did *ignorant-*
ly, it had beene a sinne uncapable of mercy. *Acts.*
26: 9. 1. Tim. 1. 13.) thus to sinne, is a *blasphemy*
that may be *pardoned*: but to *speake against the Spi-*
rit, that is, to oppose, and persecute the doctrine,
worship, waies, servants of Christ, knowing them
and acknowledging in them a spirituall Holines,
and *eo nomine* to doe it, so that the *formall motive* of
malice against them, is the power and lustre of that
spirit which appeareth in them; and the *formall prin-*
ciple of it, neither ignorance, nor selte-ends, but
very willfullnes, and *Immediate malignity*; Woe be
to that man whose naturall enmity and antipathie
against Godlines doe ever swell to so great and da-
ring an height. *It shall not be forgiven him neither in*
this world, nor in the world to come. *Math. 12. 32.*

That is, say some, neither in the time of *life*, nor
in the point or moment of *death* which translates
them unto the world to come. Others, not in this
life by *justification*, nor in the world to come by
consummate *Redemption*, and publike *judiciary ab-*
solution in the last day, which is therefore called
the

neither the *open enemies* of Christ in the *one*, nor the *false professors* of Christ in the *other*, committing this sinne, should be capable of pardon.

This doctrine of *Apostacy* or Back-sliding is worthy of a more large explication: but having handled it formerly on *Hebr. 3. 12*. I shall adde but two words more.

First, that we should beware above all other sins, of this, of *falling* in soule as *old Ely* did in body, *backward*, and so hazarding our salvation; if once we have shaken hands with sinne, never take acquaintance with it any more, but say as *Israel* here, *What have I to do any more with Idols?* The Church should be like *Mount Sion* that cannot be moved. It is a sad and sick temper of a Church to tolle from one side to another, and then especially when she should be healed, to be *carried about with every winde*.

Secondly, we should not be so terrified by any sinne, which our soule mournes and labours under, and our heart turneth from, as thereby to be withheld from going to the Physician for pardon and healing. Had he not great power and mercy, did he not *love freely*, without respect of *persons*, and *pardon freely* without respect of *sinnes*, we might then be affraid of going to him: but when he extendeth forgiveness to *all kinds*, *iniquity*, *transgression*, *sinne*, *Exod. 34:6*. and hath actually pardoned the *greatest sinners*, *Manasses*, *Mary Magdalen*, *Paul*, *Publicans*, *harlots*, *back-sliders*; we should though not presume hereupon to turne Gods mercy into poyson, and his grace into wantoness (for

mercy it selfe will not save those sinners that hold fast sinne, and will not forsake it) yet take heed of despairing, or entertaining low thoughts of the love and mercy of God; for such examples as these are set forth for the incouragement of all *that shall ever beleeve unto eternall life*, 1 Tim. 1. 16. And the *thoughts and waies* which God hath to pardon sin, are *above our thoughts and waies*, whereby we looke on them in their guilt and greatnesse, many times, as *unpardonable*: and therefore are fitt matter for our faith, even against sense, to beleeve, and rely upon, *Isai. 55. 57. 58.*

Sect. 18.

Cum quis propter nullam aliam causam donat quam ut libertatem & munificentiam exercent, Hæc proprie Donatio appellatur.

Julian. D. de Donationibus. lib. 1.

Now followeth the fountaine of this mercy. *I will love them freely*] Gods love is a most free and bountifull love, having no *motive* or foundation *but within it selfe*, and his free love and grace is the ground of all his other mercies to his people; *he sheweth mercy on whom and because he will shew mercy*. From the beginning to the end of our salvation, nothing is primarily active but *free grace*. *Freely loved*, Deut. 7. 7. 8. *Freely chosen*, Ephes. 1. 5. 6. *Christ the gift of free love*, John 3. 16. *His obedience freely accepted* for us, and bestowed upon us, Rom. 5. 15. 18. *Justification free*, Rom. 3. 24. *Adoption free*, Ephes. 1. 5. *Faith and repentance free*, Phil. 1. 29. 2 Tim. 2. 25. *Good workes free*, Ephes. 2. 10. *Salvation free*, Tit. 3. 5. Acts 15. 11. Thus the foundation of all mercies is *free love*. We do not first give to God that he may render to us againe. We turne, we pray, we covenant, we repent, we are holy, we are healed, *onely because he loves us*: and he *loves* us, not because he sees any thing *lovely* or amiable

amiable in us, but because he will shew the *absoluteness* of his owne *will*, and the *unsearchableness* of his owne *Counsell* towards us. We are not originally denominated *Good* by any thing which floweth *from us*, or is done *by us*: but by that which is *bestowed upon us*. Our goodnesse is not the *motive* of his love, but His love the *fountaine* of our goodnesse. None indeed are healed and saved, but those that repent and returne; but *repentance* is only a *condition*, and that *freely given* by God, *disposing the subject* for salvation; not a *Cause* moving or procuring God to save us. It is necessary as the *meanes to the end*, not as the *cause to the effect*. That which looks least free of any other act of God, His *rewarding* of obedience, is all and *only mercy*. When we sow in righteousness, we must *reape in mercy*, Hos. 10. 12. When he *rendreth according to our workes*, it is because of his *mercy*, Psal. 62. 12.

This is the solid bottome and foundation of all Christian comforts, that *God loves freely*. Were his love to us to be measured by our fruitfulness or carriages towards him, each houre and moment might stagger our hope; but he is therefore pleased to have it all of *Grace*, that the *promise might be sure*, Rom. 4. 16. This comforts us against the guilt of the greatest sins; for love and *free grace* can *pardon* what it will. This comforts us against the accusations of Satan drawne from our *own unworthiness*. Tis true, I am unworthy, and Satan cannot shew me unto my self more vile, then without his accusations. I will acknowledge my selfe to be: but that *love that gave Christ freely*, doth give
in

in him more worthinesse then there is or can be unworthinesse in me. This comforts us in the assured *hope of Glory*, because when he loves he *loves to the end*, and *nothing can separate from his love*. This comforts us in all *afflictions*, that the free love of God, who hath predestinated us thereunto, will wisely order it all unto the good of his servants, *Rom. 8. 29. Hebr. 12. 6.*

Our duty therefore it is, First, to labour for assurance of this free love. It will *assist us in all duties*; it will *arme us* against all *Temptations*: It will *answer all objections* that can be made against the soules peace: It will *sustaine us in all conditions*, which the saddest of times can bring us unto. *If God be for us, who can be against us?* Though thousands be against us *to hate us*, yet none shall be against us *to hurt us*.

Secondly, if God *love us freely*, we should *love him thankfully*, 1 John 4. 19. and let love be the salt to season all our sacrifices. For as no benefit is *saving* unto us which doth not proceed from *love in him*, so no duty is *pleasing* unto him which doth not proceed from *love in us*, 1 John 5. 3.

Thirdly, plead this *free love and grace in prayer*; when we begge *pardon*, nothing is *too great* for love to forgive: When we begge *grace and holinesse*, nothing is *too good* for love to grant. There is not any one thing which faith can manage unto more spirituall advantages, then the free grace and love of God in Christ.

Fourthly, yet we must so magnifie the love of God, as that we *turne not free grace into wantonnesse*.

There

There is a corrupt generation of men, who under pretence of exalting *grace*, do put disgrace upon the *Law* of God, by taking away the *mandatory power* thereof from those that are under grace, a doctrine most extremely contrary to the nature of this love. For *Gods love* to us workes *love in us* to him; and our love to him is this; that we *keepe his Commandements*; and to keepe a Commandement is to conforme and to subject my conscience with willingnesse and delight unto the rule and *preceptive power* of that commandement. Take away the *obligation of the Law* upon conscience as a *rule of life*, and you take away from our love to God the very matter about which the obedience thereof should be conversant. It is no diminution to love that a man is bound to obedience (nay it cannot be called obedience if I be not bound unto it) but herein the excellency of our love to God is commended that whereas other men are so bound by the Law that they fret at it, and swell against it, and would be glad to be exempted from it, they a who love God, and know his love to them, *delight to be thus bound*, and finde infinitely more sweetnesse in the strict rule of Gods holy Law, then any wicked man can doe in that presumptuous liberty wherein he allowes himselfe to shake off and breake the cords of it.

a Sub lege est qui timore supplicii quod lex minatur, non amore iustitiae se sentit abstinere ab opere peccati; nondum lib. r nec alienus a vo-

luntate peccandi. In ipsa enim voluntate reus est, qua mallet si fieri posset non esse quod timeat, ut libere faciat quod occulte desiderat. August. de nat. & grat. cap. 57. Et infra. Omnia sunt facilia charitati. cap. 69. non est Terribile sed Suave mandatum. De Grat. Christi. lib. 1. cap. 13. Suave fit quod non delectabar. De peccat. merit. & Remis. lib. 2. cap. 17. Contr. 2. Epist. Pelag. lib. 1. cap. 9. lib. 3. cap. 4. de doct. Christi. lib. 1. cap. 15. de spiritu & lit. cap. 3.

N n

Now

Sect. 19.

Now lastly, when we returne with sound repentance unto God, then God is pleased to give more then ordinary tastes of the sweetnesse of his love, by *removing judgements*, which are the fruits of his *Anger*, from us. This point falls in with what was handled before on the second verse. Therefore I shall conclude with these two notes :

First, that in all *judgements* God will have us looke on them as *fruits of his anger*, and take more notice in them of *his displeasure* then our *owne sufferings*. When wrath is gone out, the sword drawne, thousands and ten thousands slaine in our Coasts ; *Israel* given to the spoile, and *Jacob* unto robbers ; a land set on fire with civill flames, and none able to quench them ; A Kingdome divided within it selfe ; A Church which was sometimes the *Asylum* for other exild and afflicted Christians to fly for shelter unto, miserably torne by the foolish and unnaturall divisions of brethren, and dangerously threatened by the policy and power of the common enemy who studies how to improve these divisions, to the ruine of those that foment them; our worke is to make this conclusion, Our *God is angry* ; a God that loves freely, that is infinite in mercy and pittie, who doth not afflict willingly, nor grieve the children of men ; This should be our greatest Affliction, and the removall of this anger by an universall Reformation and conversion unto him our greatest businesse. And I doe verily believe that *England* must never thinke of out-living or breaking thorow this *anger of God*, this *criticall judgement* that is upon it, so as to
returne

returne to that cold and *formall complexion*, that *Laodicean* temper that she was in before, till she have so publickly and generally repented of all those *civill disorders* which removed the bounds, and brought dissipation upon *publick justice*: and of all those *Ecclesiasticall disorders* which let in corruptions in doctrine, superstitions in worship, abuses in Government, discountenancing of the power of godlinesse in the most zealous Professors of it, as that our *Reformation* may be as conspicuous as our *disorders* have been, and it may appeare to all the world that God hath washed away the filth and purged the blood of *England* from the midst thereof *by the Spirit of Judgement, and by the Spirit of burning.*

Secondly, That Gods love is the true ground of removing Judgements in mercie from a people. Let all Humane counsellis be never so deepe, and armies never so active, and cares never so vigilant, and Instruments never so unanimous, if *Gods love* come not in, nothing of all these can doe a Nation any good at all. Those that are most interested in *Gods love*, shall certainly be most secured against his Judgements. Hither our eyes, our prayers, our thoughts must be directed. Lord, love us, delight in us, choose us for thy selfe, and then though Counsellis, and treasures, and armies, and men, and horses, and all second causes faile us, though Satan rage, and hell threaten, and the foundations of the earth be shaken, though neither the *Vine*, nor the *Olive*, nor the *figge-tree*, nor the *field*, nor the

pastures, nor the heards, nor the stall yeeld any supplies, yet we will rejoyce in the Lord, and glory in the God of our Salvation; sinne shall be healed, anger shall be removed, nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

THE



THE FIFTH SERMON.

H O S E A Chap. 14. ver. 5, 6, 7.

5. *I will be as the dew unto Israel: he shall grow as the Lilly, and cast forth his roots as Lebanon.*
6. *His branches shall spread, and his beauty shall be as the Olive Tree, and his smell as Lebanon.*
7. *They that dwell under his shadow, shall returne: They shall revive as the Corne, and grow as the Vine; the sent thereof shall bee as the wine of Lebanon.*



IN these verses is contained Gods answer unto the second part of Israels petition, wherein they desired him to doe them good, or to receive them graciously; And here God promifeth them severall singular blessings set forth by severall metaphors and similitudes, all answering to the name of Ephraim, and the ancient promises made unto him, Deut. 33. 13, 17. &c. opposite to the many contrary curses

§. I.

A a a

threat-

threatned in the former parts of the Prophecy under metaphors of a contrary importance. Here is the *dew of grace*, contrary to the *morning cloud* and the *earthly dew* that passeth away, chap. 13. 3. *Lillies, Olives, Cedars, Vines, Spices*, contrary to the Judgements of *Nettle, Thornes, Thistles*, chap. 9. 16. 10. 8. *Spreading roots* contrary unto *dry roots*, chap. 9. 16. *A fruitful vine*, bringing forth excellent wine, contrary to an *empty Vine* bringing fruit only to it selfe, that is, so sowre and unfavoury, as are not worth the gathering, chap. 10. 1. *Corne growing*, instead of *corn taken* quite away, chap. 2. 9. instead of *no stalk, no bud, no meale*, chap. 8. 7. *Fruit* promised instead of *no fruit* threatned, chap. 9. 16. *Wine* promised in opposition to the *failing of wine*, chap. 9. 2. 2. 9. *Sweet wine* opposite to *sowre drink*, chap. 4. 18. *Safe dwelling* instead of *no dwelling*, chap. 9. 3. *Branches growing* and spreading, instead of *branches consumed*, chap. 11. 6. *Green trees* instead of *dry springs*, chap. 13. 15. And all these fruits *the fruits* as of *Lebanon*, which was of all other parts of that Country the most fertill Mountaine, full of various kindes of the most excellent Trees, Cedars, Cypresse, Olive, and divers others, affording rich gummes and balsomes: Full also of all kinds of the most medicinall and aromatick herbs, sending forth a most fragrant odour, whereby all harmfull and venomous Creatures were driven from harboring there: And in the Vallies of that Mountaine were most rich grounds for Pasture, Corne, and Vineyards, as the Learned in their descriptions of the holy Land have observed.

Adricomius, in
Neptalim. 63.
Brocard. Hieron.
in loc.

The

The Originall of all these blessings is the heavenly dew of Gods grace and favour (alluding to that abundance of dew which fell on that Mountaine,) descending upon the Church, as upon a garden bringing forth Lillies, as upon a Forrest, strengthening the Cedars, as upon a Vineyard, spreading abroad the branches, as upon an Olive yard, making the trees thereof green and fruitfull, and as on a rich field, reviving the Corn. Here is spirituall beauty, the beauty of the Lillie, exceeding that of Solomon in all his glory; spirituall stability, the rootes of the Cedars, and other goodly trees in that mountaine; spirituall odors, the spices of Lebanon; spirituall fruitfulnessse and that of all sorts and kinds for the comfort of life. The fruit of the field, bread to strengthen, the fruit of the olive trees, oyle to refresh, the fruit of the vineyard, wine to make glad the heart of man, Psal. 104. 15.

Wee esteeme him a very rich man, and most excellently accommodated, who hath gardens for pleasure, and fields for corne and pasture and woods for fuell, for structure, for defence, for beauty and delight: and Vineyards for wine and oyle, and all other conveniences both for the necessities and delights of a plentiful life. Thus is the Church here set forth unto us as such a wealthy man, furnished with the unsearchable riches of Christ, with all kinde of blessings both for sanctity and safety; as the Apostle praiseth God the father of our Lord Jesus Christ, who hath blessed us with all spirituall blessings in heavenly places in Christ,

A a 2

viz.

Θεμιστοκλῆς
ὑπὸ Βασιλεὺς
ἔλαβεν δωρε-
άν, τὴν Δάμ-
ψακον εἰς οἶ-
νον μαγνήσιαν
δ' εἰς ἄρτον,
μυῦντα δ' εἰς
ὄψον περικώ-
πῳ ὃ καὶ πα-
λαιστῆσιν εἰς
σπέρμῳ καὶ
ἰατρικῶν. A-
thenens. lib. 1.
cap. 21.
Vid l. 4. ff. de
Censibus.

viz. Election to eternall life, adoption to the condition of sonnes, and to a glorious inheritance, redemption from misery unto blessednesse, remission of sinnes, knowlegde of his will, holinesse and unblameablenesse of life, and the seale of the Holy Spirit of promise, as we finde them particularly enumerated, *Eph. 1. 2, 13.*

§. 2.

The words thus opened doe first afford us one *generall Observation*, in that God singleteth out so many excellent good things by name in relation to that generall petition, *Doe us good*, That God many times answereth prayer abundantly beyond the petitions of his people. They prayed *at large* only for *good*, leaving it (as it becommeth us who know not alwayes what is good for our selves) to his holy will and wisdome in what *manner* and *measure* to doe good unto them: And he answers them *in particular* with all kinde of good things. As in the former petition they prayed in generall for the forgivenesse of sinne, and God in particular promiseth the healing of their Rebellions, which was the greatest of their sinnes. God many times answers the *prayers* of his people, as he did the *seed* of *Isaac*, *Gen. 26. 12.* with an hundred fold encrease. As Gods word never returns empty unto him, so the prayers of his servants never return empty unto them; and usually the crop of prayer is greater then the seed out of which it grew, as the putting in of a little water into a Pumpe makes way to the drawing out of a great deale more. *Isaac* and *Rebecca* had lived twenty yeares together without any children, and he grew now
in

in yeares, for he was forty yeares old before he married; hereupon he solemnly prayes to God in behalfe of his Wife, because shee was barren, and God gave him more then it is probable bee expected, for he gave him *two sonnes* at a birth, *Gen. 25. 21, 22.* As the cloud which riseth out of the earth many times in thinne and insensible vapors, falleth downe in great and abundant showres: so our prayers which ascend weak and narrow, return with a full and enlarged answer. God deales in this point with his children, as *Ioseph* did with his brethren in Egypt; he did not only put corne into their Sacks, but returned the money which they brought to purchase it, *Gen. 42. 25.* So he dealt with *Solomon*, he did not onely give him *wisedome* and gifts of government, which he asked, but further gave him both *riches and honour*, which he asked not, *1 King. 3. 13.* The people of *Israel* when they were distressed by the *Ammonites*, besought the Lord for help; he turns back their prayers, and sends them to their Idols to help them; they humble themselves, and put away their Idols, and pray againe, and the highest pitch that their petitions mounted unto was, *Lord wee have sinned, doe unto us whatsoever seemeth good unto thee, only deliver us wee pray thee this day, Iudg. 10. 15.* and God did answer this prayer beyond the contents of it; hee did not onely deliver them from the Enemy, and so save them, but subdued the Enemy under them, and delivered him into their hands; he did not only give them the reliefe they desired, but a glorious victory beyond their desires

desires, *Judg. 11. 22.* God deales with his servants as the Prophet did with the woman of *Shunem*, when he bid her ask what shee needed, and tell him what shee would have him doe for the kindnesse she had done to him, and shee found not any thing to request at his hands, he sends for her againe, and makes her a free promise of that which shee most wanted and desired, and tells her that God would give her a sonne, *2 King. 4. 16.* So many times God is pleased to give his servants such things as they forget to ask, or gives them the things which they ask, in a fuller measure then their own desires durst to propose them. *David* in his troubles asked life of God, and would have esteemed it a great mercy only to have been delivered from the feare of his Enemies, and God doth not only answer him according to the desire of his heart in that particular, and above it too, for he gave him *length of dayes for ever and ever*; but further settled the Crowne upon his head, and added *honour and majesty* unto his life, *Psal. 21. 2, 3, 4, 5.*

And the Reasons hereof are principally two.

¶ 3.

I We beg of God according to the sense and knowledge which we have of our *own* wants, and according to the measure of that *Love* which we beare unto our selves. The greater our love is to our selves, the more active and importunate will our petitions be for such good things as we need: But God answers prayers according to *his knowledge* of us, and according to the *Love* which hee beareth unto us. Now God knowes what things
we

we want much better then we do our selves, and he loves our soules much better then we love them our selves, and therefore he gives us more and better things then our own prayers know how to ask of him. A little childe will beg none but trifles and mean things of his father because he hath not understanding to look higher, or to value things that are more excellent; but his father knowing better what is good for him, bestows on him education, traines him unto learning and vertue, that he may be fit to manage and enjoy that inheritance which he provides for him: so, *wee know not what to ask as we ought, Rom. 8. 26.* and when we do know, our spirits are much straitned, we have but a *finite* and *narrow* love unto our selves. But *Gods knowledge is infinite*, and his *love is infinite*, and according unto these are the distributions of his mercy. Even the Apostle himselfe when he was in affliction, and buffeted by the messenger of Satan, and vexed with a thorn in his flesh, besought the Lord for nothing but *that it might depart from him*; but God had a farre better answer in store to the Apostles prayer, and purposed to do more for him then he desired, namely to give him *a sufficiency of grace* to support him, and to *magnify his strength in the infirmity of his servant*, 2 Cor. 12. 9. When the Prophet had encouraged men to *seek the Lord*, and to turn unto him, and that upon this assurance, that he will not only heare petitions for mercy and forgiveness, but will *multiply to pardon*, that is, will pardon more sinnes then we can confesse (for with him there is not

not only mercy, but *plenteous redemption*, *Psal. 130. 7.*) he further strengthneth our faith and encourageth our obedience unto this duty, by the consideration of the *thoughts of God*, to wit, his thoughts of love, mercy, and peace towards us; *My thoughts are not your thoughts, neither are your wayes my wayes saith the Lord; for as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. Esa. 55. 7. 8. 9.* He can pardon beyond our petitions, because his thoughts of mercy towards us are beyond our apprehensions. See the like place *Ier. 29. 10, 11, 12.*

§. 4.

2. God answers prayers not alwayes with respect to the narrow compasse of our weak desires, but with respect to his *own honour*, and to the declaration of his own greatnesse: for he promiseth *to heare us that wee may glorify him. Psal. 50. 15.* Therefore he is pleased to exceed our petitions, and to do for us abundantly above what we ask or think, that our hearts may be more abundantly enlarged, and our mouthes wide opened in rendring honour unto him. When *Perillus* a favourite of *Alexander*, begged of him a portion for his daughters, the King appointed that fifty Talents should be given unto him, and he answered that ten would be sufficient; the King replied that ten were enough for *Perillus* to ask, but not enough for *Alexander* to grant: So God is pleased many times to give more then we ask, that we may look upon it not only as an act of *mercy*, but as an act of *honour*; and to teach us in all our prayers to move God as well by his *glory* as by his *mercy*: So *Moses* did,

Περίλλος πρὸς
τῶν φίλων αἰ-
τίσωντο αὐτοῦ
καὶ τοῖς θυγα-
τέροις ἐκέλευσε
πεντήκοντα τα-
λάντα λαβεῖν,
αὐτῷ ὃ φήσαν-
το ἱκανὰ εἶναι
δέχεσθαι. Σοὶ γὰρ
ἔφη λαβεῖν
ἐμοὶ δ' οὐχ
ἱκανὰ δύναι.
Plutarch. A-
pophteg.

did, when he prayeth for pardon unto *Israel*, lest Gods Name should be blasphemed, Num. 14. 15, 16, 17. So *Ioshua* did when *Israel* turned their backs before their enemies, what wilt thou do unto thy great Name? *Iosh.* 7. 9. So *Solomon* in his prayer at the dedication of the Temple, Heare thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for, that all the people of the earth may know thy Name, 1 Kings 8. 43. So *David* in his for *Israel*, and for the performance of Gods promise to the seed of *David*, Lo as thou hast said, let it even be established, that thy Name may be magnified for ever. 1 Chron. 17. 23, 24. So *Asa*, O Lord thou art our God, let not man prevail against thee, 2 Chron. 14. 11. So *Iehosaphat*, Art not thou God in heaven? and rulest not thou over all the kingdoms of the Heathen? and in thine hand is there not power and might, so that none is able to withstand thee? &c. 2. Chron. 20. 6. So *Hezekiah* when he spread the blasphemies of *Sennacherib* before the Lord, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only. *Isay* 37. 20. So the Church of God in the time of distresse, Help us O God of our salvation, for the glory of thy Name, and deliver and purge away our sinnes for thy Names sake; wherefore should the Heathen say, where is their God? *Psal.* 79. 9, 10. As every creature of God was made for his glory, *Prov.* 16. 4. *Rom.* 11. 36. so every Attribute of God doth work and put forth it selfe for his glory. If he shew mercy, it is to shew the riches of his glory, *Rom.* 9. 23. *Eph.* 1. 11, 12. If he execute

justice, it is to make his power known, *Rom. 9. 17. 22. 2 Thes. 1. 9.* When he putteth forth his power, and doth terrible things, it is to make his Name known, *Isay 64. 1, 2, 3.* If he engage his truth, and make his promises Yea and Amen, it is for his own glory, and that his Name may be magnified in doing what he hath said, *2 Cor. 1. 20. 2 Sam. 7. 25, 26. Exod. 3. 14. 15. Exod. 12. 41. Iosh. 21. 45.* Whensoever therefore we pray unto God, and therein implore his mercy on us, his justice on his enemies, his truth to be fulfilled, his power, wisdom, or any other Attribute to be manifested towards his people, the highest and most prevailing medium we can use, is the glory of his own Name; Gods ultimate end in working must needs be our strongest argument in praying, because therein it appears that we seek his interest in our petitions as well, and above our own.

§. 5.

This serveth first to encourage us unto prayer, because God doth not only heare and answer prayers, (which is a sufficient motive unto his servants to call upon him, *O thou that hearest prayers, unto thee shall all flesh come, Psal. 65. 2. 66. 20. 86. 5, 6, 7. 102. 17.*) but because he oftentimes exceedeth the modesty, the ignorance, the fearfulness of our Requests, by giving unto us more then wee ask. When poore men make requests unto us, we usually answer them as the *Eccho* doth the voyce, the answer cuts off halfe the petition. The Hypocrite in the Apostle (*1am. 2. 15. 16.*) when he saw a brother or sister naked or destitute of daily food, would bid him be warmed or filled, but in the mean

mean time give him nothing that was needfull; and so wee rather mock then answer their requests. We shall seldom finde amongst men *Isaels* curtesie, *Judg.* 5. 25. giving milk to those that ask water, except it be as hers was, *ἄλογον ἀλόγον, munus cum hamo*, an entangling benefit, the better to introduce a mischief: there are not many *Naamans* among us, that when you beg of them one Talent, will force you to take two, *2 Kings* 5. 23. But Gods answer to our prayers is like a multiplying glasse, which renders the request much greater in the answer then it was in the prayer. As when we cast a stone into the water, though it be but little in it selfe, yet the circles which come from it spread wider and wider till they fill the whole pond: so our petitions though very weak as they come from us, and craving but some one or other good thing, yet finding way to the fountain of life, and unsearchable treasure of mercy which is in Christ, are usually answered with many and more spreading benefits. The *Trumpet* exceedingly strengthneth the voyce which passeth through it; it goes in at a narrow passage, and the voyce is but a silent breath as it comes from the mouth; but it goes out wider, with a doubled and multiplyed vigour: So our prayers usually goe up narrow to God, but they come down with enlarged answers from him againe; As the *root* is but of one colour, when the *flower* which groweth out of it is beautified with variety.

Now this should be a great encouragement unto us to call upon God with sincerity of heart, be-

B b b 2

cause

Seneca.

*Spiritus noster
clariorem son-
num reddit cum
illum Tuba per
longi canalis an-
gustias tractum
patientiore no-
visse exitu ef-
fundit, Seneca
Epist. 108.*

cause he multiplyeth to pardon, because *we know not the numbers* of his salvation, *Psal. 71. 15. we cannot count the summe* of his thoughts towards us, *Psal. 139. 17, 18.* If there were any man so wealthy, that it were all one with him to give pounds or pence, and who usually when he were asked silver, would give gold, every indigent and necessitous person would waite upon this mans mercy. Now, it is as easie with God to give Talents as farthings, as easie to over-answer prayers as to answer them at all. It is as easie to the Sunne to fill a vaste Palace as a little closet with light; as easie to the Sea to fill a channell as a bucket with water. *He can satisfie with goodnesse, and answer with wonderfull and terrible things, Psal. 65. 4, 5.* Oh who would not make requests unto such a God, whose usuall answer unto prayer is, *Be it unto thee as thou wilt? Math. 15. 28.* Nay, who answers us beyond our own wills and thoughts, *Eph. 3. 20.* and measureth forth mercy by the greatnesse of his own grace, and not the narrownesse of our desires. The **shekell* belonging to the sanctuary was as many learned men think, in weight double to the common shekell which was used in civill matters: To note unto us, that as God expects from us double the care in things belonging unto him above what wee use in the things of the world, so he usually measureth back double unto us againe; good measure, pressed down, shaken together, and running over into our bosomes. When the man sick of the palsie was carried unto Christ to bee healed, Christ did beyond the expectation of those

* Hier. in Ezek.
49. Pagnin. in
Thesaur. wase-
rus de mensur.
Heb. lib. 1. cap. 1.
S. 6. 7. Bez. in
Matth. 17. 24.
Iun in Gen. 23.
Masius in Iosb.
7. Ainsworth on
Gen. 20. Sevar.
in Iosb. 7. qu. 5.

those that brought him, for he not only cured him of his *disease*, but of his *sinne*, gave him not only health of *body*, but peace of *conscience*; first, *be of good cheere, thy sinnes be forgiven thee*, and then, *Arise, take up thy bed, and goe to thy house*, Math.

9. 2. 6. The Thiefe on the Crosse besought Christ to remember him, when hee came into his Kingdome, but Christ answers him farre beyond his petition, assuring him that the same very day hee should be with him in Paradise, Luk. 23. 42, 43.

The poore man at the gate of the Temple begd for nothing of *Peter* and *Iohn* but a small almes, but they gave him an answer to his request farre more worth then any other almes could be, namely, such an almes as caused him to stand in need of almes no longer, restored him in the name of Christ unto sound strength, that he *walked, and leaped and praised God*, Act. 3. 6. * In like manner doth God answer the prayers of his people, not always it may be in the *kinde*, and to the expresse will of him that asketh, but for the *better*, and consequently more to his will then himselfe expressed.

Secondly, This should encourage us in prayer to begge for an answer, not according to the defect and narrowness of our own low conceptions, but according to the fulnesse of Gods own abundant mercies. It would not please one of us if a beggar should ask of us gold, or jewels, silke, or dainties; wee would esteeme such a petitioner fuller of pride and impudence, then of want. But God delights to have his people beg *great things* of him, to implore the performance of *exceeding great*

* Si non secundum voluntatem, tamen ad utilitatem.

Πρὸς αὐτὸν ὁ θεὸς ἀποκρίσας ἐλάλησεν, καὶ ὁ ἄγγελος παρεστήκει αὐτῷ. Acrotatus apud Plutarch. Laconic. Apophtheg.

§. 6.

great and precious promises, 2 Pet. 1. 4. to pray for a share in the *unsearchable riches of Christ*, to know things which passe knowledge, and to be filled with the fulnesse of God, Eph. 3. 8, 18, 19. to ask things which eye hath not seen, nor eare heard, nor hath entred into the heart of man to conceive, 1 Cor. 2. 9. to ask not as beggers onely for an *Almes*, but as children for an inheritance, Rom. 8. 15, 17, 23. Gal. 4. 6, 7. not to ask some thing, or a few things, but in every thing to let our requests be made known unto God, Phil. 4. 6. because with Christ he giveth us freely all things, Rom. 8. 32. even all things richly to enjoy, 1 Tim. 6. 17. As Alexander the Great was well pleased with *Anaxarchus* the Philosopher when he desired an hundred talents of his Treasurer. He doth well, saith he, in asking it, and understands his friend aright, who hath one both able and willing to give him so great a gift. God allowes his children a spirituall and heavenly ambition to *covet earnestly the best gifts*, 1 Cor. 12. 31. to aspire unto a kingdome, and accordingly to put up great and honourable requests unto him. To think what great things Christ hath purchased, what great things God hath promised and proposed to us, and to regulate our prayers more by the *merits* and riches of Christ, and by the greatnesse of Gods *mercies*, then by those apprehensions which wee cannot but have of our own unworthinesse.

Plutarch.

§. 7.

Now next from the particulars of the Text, though many particular observations might be raised, yet I shall reduce them unto one generall,

rall, which may comprehend the particulars ; namely, That whom God loves and pardons, upon them he powreth forth the benediction of his grace and spirit, as the *dew* of heaven to quicken them unto an holy and fruitfull conversation. The generall promises nakedly set down before, *I will heale, I will love*, are here further, *amplified* by many excellent *metaphors*, and elegant figures, which are nine in number, multiplied into so many particulars, partly because of the *difficulty* of the promise to be believed, which is therefore severally inculcated and represented : Partly because of the *dejectednesse* of the people under the variety of their former sufferings, who are therefore by *variety* of mercies to be raised up and revived ; and partly to represent the *perfection* and compleatnesse of the blessings intended, which should be of all sorts, and to all purposes ; and the *foundation* of all the rest is this, that God promiseth to be as the *dew unto Israel* : For *Ephraim* having been cursed with much drouth and barrennesse ; now when God bleisseth him again, he promiseth to be unto him as dew is to the weary and thirsty ground, which so refresheth it that the fruits thereof doe grow and flourish againe. Lillies, flowers, trees, vines, corne are very apt (especially in such hot Countreys as *Judea*) without much refreshing dew and showres from heaven, to dry up and wither away : so would *Ephraim* have been quite consumed by the heavie wrath of God, if he should not with the supplies of his grace and holy spirit, and with his heavenly refreshments
and

and loving countenance revive them againe.

Chrysost. in Pf.
51.7.

Dew in the naturall signification of it, importeth a comforting, refreshing, encouraging, and calling forth the fruits of the earth, as being of a gentle insinuating vertue, which leasurely soaketh into the ground; and in that sense is mentioned as a blessing, *Gen.* 28. 39. In the mysticall and spirituall sense of it, it signifieth *Christ*, *Psal.* 72. 6. who by his holy word and heavenly grace dropping down and distilling upon the soules of men, *Deut.* 32. 2. *Iob* 29. 22, 23. by his princely favour and loving countenance, which is as a cloud of the latter raine, *Prov.* 16. 15. 19, 12. by his heavenly righteousness, and most spirituall efficacy, *Esay* 26. 19. 45. 8. doth so quicken, vegetate and revive the hearts of men, that they like dew from the womb of the morning are borne in great abundance unto him, as multitudes of men, and believers use to be expressed in the Scripture by drops of dew, *Psal.* 110. 3. *Mic.* 5. 7. In one word, That which dew is to the fields, gardens, vineyards, flowres, fruits of the earth, after an hot and a scorching day, That the favour, word, grace, loving countenance, and holy Spirit of Christ will be to the drooping and afflicted consciences of his people.

From this metaphor then wee learn,

1. That we are naturally, *dry*, *barren*, fruitlesse, and utterly unable to doe any good, to bring forth any fruit unto God, like an heathy and parched land, subject to the scorching terrors of the wrath of God, and to his burning indignation. So Christ compares *Ierusalem* unto a dry withered tree,

tree, fitted unto judgement, *Luk. 23. 31.* And hee assureth us that *out of him we can doe nothing, Ioh. 15. 4. 5.* In us of our selves there dwelleth *no good thing, Rom. 7. 18.* we are not of our selves as of our selves *sufficient* unto any thing, *2 Cor. 3. 5.* He is the *Sunne* that healeth us, *Mal. 4. 2.* he the *rain* that disposeth us, *Psal. 72. 6.* he the *roote* that deriveth life and nourishment upon us, *Revel. 22. 16.* As naturall, so much more spirituall fruitfulness, hath its ultimate resolution into him, who alone is the *father of the raine*, and *begetteth the drops of dew, Hos. 2. 21. 22. Ioh. 38. 28.*

2. That the *grace of God* is like *dew* to the barren and parched hearts of men to make them fruitfull. And there are many things wherein the proportion and resemblance stands.

First, None can give it but God, It comes from above, it is of a *celestiall originall*, the nativity thereof is from the *wombe of the morning*. Are there any amongst the vanities of the Gentiles that can cause raine, or can the heavens give showers? *Are not thou he O Lord our God? for thou hast made all these things, Ier. 14. 22.* And the like wee may say in a more strict and peculiar sense of *regeneration*, That it is a spirituall and *heavenly birth*; It is *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* There is no concurrence or active assistance of the flesh, or of any naturall abilities unto a birth which is meereley spirituall, *Ioh. 1. 13. Ioh. 3. 5, 6. Iam. 1. 17, 18.* Therefore Christ was pleased to goe up into heaven, before he shed forth his holy spirit in

C c c

abun-

§. 8.

* Ita docet ut
quod quisq; didi-
cerit, non tan-
tum cognoscendo
videat, sed eti-
am volendo ap-
petat, agendoque
perficiat, Aug.
de Grat. Chri-
st., cap. 14.
Trahitur miris
modis ut vellet
ab illo qui novit
intus in ipsis ho-
minum cordibus
operari, non ut
homines, quod
fieri non potest,
volentes cre-
dant, sed ut vo-
lentes ex volenti-
bus fiant, cont.
2. Epist. Pelag.
lib. 1, cap. 19.
Interna, oculis
mirabilis, in-
effabilis pote-
stas, de grat.
Christ., cap. 24.
Occultissima ef-
ficacissima pote-
stas, cont. 2. Ep.
Pelag. li. 1, c. 20.
omnipotentissima
potestas, de cor-
rept. & grat.
cap. 14. Modo
mirabili & in-
effabili agens, de
prædestinat.
sanct., cap. 20.
idque indeclinabiliter atque insuperabiliter, de corrept & grat, cap. 12. Intus à patre audiunt
atque discunt, qui credunt, de prædest. sanct., cap. 8. *vocatio Alta & secreta* Epist. 107. Ber-
nard. sermon. Parv. serm. 66.

abundance on the Church, *Ioh. 7. 39. Ioh. 16. 7. Act. 1. 4, 5.* to teach us, first, that our conversion and sanctification comes from above^a, by a *divine teaching*, by a spirituall conviction, by a *supernatural* and omnipotent *traction*, by an *heavenly calling*, by the will of him who alone can give a will unto us. No voice can be heard by those that are dead, but *the voyce of the Sonne of man*, *Ioh. 6. 44, 45. Ioh. 16. 8, 9, 10, 11. Heb. 3. 1. Iam. 1. 18. Phil. 2. 13. Ioh. 5. 25. Heb. 12. 25.* and withall to acquaint us whither the affections and conversations of men thus sanctified should tend, namely, unto heaven, as every thing works towards its originall, and every part inclines unto the whole, *Col. 3. 1, 2. Phil. 3. 20.* With allusion unto this metaphor of *dew* or *raine*, the holy Spirit is said to be *powred* out upon the Churches, *Act. 2. 17. Tit. 3. 6.* and the *word of grace* is frequently compared unto *raine*. As it is the *seed*, by which we are enabled to bee fruitfull, *Math. 13. 19.* so it is the *raine* which softneth the heart, that it may be the better wrought upon by that seminall vertue, *Esay 55. 10, 11. Heb. 6. 7.* whereas false teachers are called *clouds without water*, *Iud. v. 12.* They have no fructifying vertue in them. None can give grace but God, It is *heavenly* in its nature, therefore it is so in its *originall*, It *stays not for man*, *Mic. 5. 7.* It depends not on the wills, concurrencies, preparations, or dispositions which arise out of us,

but

but it wholly preventeth us; we are made *active* by it, but we are not ^b at all *antecedently active* in fitting or disposing our selves for it.

Secondly, It is the fruit of a ^c *Serene*, cleare and quiet heaven; for dew never falleth either in scorching or in tempestuous weather as Philosophers have observed. In like manner, the grace, favour and blessings of God are the fruits of his reconciled affection towards us: Upon the wicked he raineth *storme and tempest*, he sheweth down on them the fury of his wrath, and shewes himselfe dark, cloudy, gloomy, terrible unto them, *Psa.* 11. 6. *Psal.* 83. 15. *Iob* 20. 23. *Nah.* 1. 3, 8. But unto those that feare his name he openeth a clear and a gracious countenance, and being reconciled unto them, sheddeth abroad his love into their hearts, and his peace into their consciences, like *Gedeons* dew on the fleece and on the ground, as a speciall evidence of his grace, and therefore the Psalmist compares the love and peace that is amongst brethren unto dew, *Psal.* 133. 2. which ever falleth from a calme, serene and quiet skie.

Thirdly, It is abundant and *innumerable*, who can number the drops of dew on the ground, or the *haire*s of little raine? (for so they are called in the originall שְׁעִירִי because of their smallnesse and number, *Deut.* 32. 2.) so *Hushai* expresseth the multitudes of all *Israel*, *2 Sam.* 17. 12. we will light upon him as the dew falleth upon the ground; And the multitudes of beleivers are said to be born unto Christ by his sending forth the rod of his strength, as dew from the wombe of the

^b *Pedisequa non prævia voluntas*, Aug. Epist. 108. *gratiâ dei præveniri dicimus hominum voluntates*, Epist. 107. *ut velimus, sine nobis operantur; cum autem volumus, nobiscum cooperantur*, Aug. de grat & lib. arbit. cap. 17.

^c *Aristot. Meteorolog.* 1 b. 1. cap. 10. *Plin. lib. 2. cap. 60. l. 18. cap. 29.*

§. 9.

morning, Psal. 110.3. as we finde Historically verified, *Ath.2.41. Ath.5.14,16. Ath.6.7. Ath.9.31,42. Ath.19.20.* Such is the grace and favour of God unto his people after their conversion; unsearchable, it cannot be comprehended, or measured, nor brought under any number or account, *Psal. 71.15. Psal.139.17,18.* Christ is compared unto *Manna*, hee was the bread that came down from heaven, *Ioh.6.50,51.* and *Manna* came in mighty abundance, so that there was enough for every one to gather, *Exod.16.16.* It had dew under it, and dew over it, as wee may conjecture by comparing *Exod.16.14.* with *Numb.11.9.* whereunto the holy Ghost seemeth to allude when he speaks of the *hidden Manna*, *Rev. 2.17.* (though that may likewise referre unto the pot of *Manna* which was kept in the *Tabernacle*, *Exod.16.32,33. Heb.9.4.* As our life is said to be *hid with Christ*, now hee is in *Heaven*, *Col.3.3.*) By this dew coming along with *Manna*, is intimated, That the mercies of God in Christ, his *daily mercies*, (which are said, with allusion, I suppose, unto this *Manna*, to bee renewed every morning, *Lam.3.23.*) and his *hidden mercies*, to wit; the inward comforts of his grace and spirit, are all *Innumerable* and past finding out. We may say of his *mercies*, as the Psalmist of his *Commandements*, I have found an end of all perfection, but these are exceeding broad, more then eye hath seen, or eare heard, or the heart it selfe is able to comprehend, *1 Cor.2.9.*

Fourthly, It is silent, slow, *insensible*, while it is falling you cannot say, here it is: it deceives the eye.

Lud. Capell. Spi-
 cileg. pag. 132.
 133.

eye, and is too subtle for that to see it : it deceives the eare, and is too silent for that to heare it : it deceives the face and is too thin and spirituall for that to feele it. You see it when it is come, but you cannot observe how it comes. In this manner was God pleased to fill the world with the knowledge of his Gospell, and with the grace of his Spirit, by quiet, small, contemptible, and as it were, by insensible meanes : *The kingdome of God came not with Observation, Luk. 17. 20, 21.* that is, with any visible notable splendor, or *externall pompe* (as the Jewes expected the *Messiah* to come) but it came with *spirituall efficacy*, and with *internall power* upon the consciences of men, and spread it selfe over the world by the Ministry of a very few despised instruments ; with respect unto which manner of working the spirit is compared unto *winde*, which wee heare, and feele, but *know not whence it comes, nor whither it goes, Ioh. 3. 8.* The operations of grace are secret, and silent upon the conscience ; you shall finde mighty changes wrought, and shall not tell how they were wrought. The same man coming into the Church, one houre a swine, a dogge, a lion, and going out the next houre in all visible respects the same, but invisibly changed into a Lamb.

Fifthly, It is of a *soft* and *benigne* nature, which gently insinuateth and worketh it selfe into the ground, and by degrees moistneth and mollifieth it, that it may bee fitted unto the seed which is cast into it. In like manner the spirit, the grace, the word of God is of a *searching*, insinuating,
soft.

softning qualitie; it sinks into the heart, and works it selfe into the *conscience*, and from thence makes way for it selfe into the *whole man*, minde, thoughts, affections, words, actions, fitting them all unto the holy seed that is put into them: as the earth being softened and mingled with the dew, is the more easily drawn up into those varieties of herbs and fruites that are fed by it.

Sixthly, It is of a vegetating and quickning nature, it causeth things to grow and revive againe; therefore the Prophet calls it the *dew of herbes*, *Esay 26. 19.* which are thereby refreshed, and recover life and beauty; even so the word and spirit of grace distilling upon the soule, as *small raine upon tender herbes, and as showres on the grasse*, cause it to live the life of God, and to bring forth the fruits of holinesse and obedience, *Esay 55. 10, 11.* Those parts of the world which are under either perpetuall frosts, or perpetuall scorchings, are barren and fruitlesse, the earth being closed up, and the sap thereof dried away by such distempers. Such is the condition of a soule under wrath, that hath no apprehensions of God but in *frost or fire*; for who can stand *before his cold*? *Psal. 147. 17.* Who can dwell with *everlasting burnings*? *Esay 33. 14.* Feare contracteth and bindeth up the powers of the soule; it is the greatest indisposer of all other unto regular action. But when the soule can apprehend God as *love*, finde healing in his wings, and reviving in his ordinances, this *love* is of an opening and expansive quality, calling forth the heart unto duty, *love within*

as it were hastening to meet and close with love without; the love of obedience in us, with the love of favour and grace in God. I shut and barre my doore against an Enemy whom I feare, and look upon as armed to hurt me; but I open wide my doores, my bosome, unto a friend whom I love, and look upon as furnished with counsell, and comfort, and benefits to revive me. There is a kinde of mutuall love between dew and the earth; dew loves the earth with a love of beneficence, doing it good, and earth loves dew with a love of concupiscence, earnestly desiring it, and opening unto it. Such is the love between Christ and the soule when hee appeares as dew unto it. He visites the soule with a love of mercy, reviving it, and the soule puts forth it selfe towards him in a love of duty earnestly coveting as well to serve as to enjoy him.

Lastly, it is of a refreshing and comforting nature, tempering the heat of those hotter Countries, and so causing the face of things to flourish with beauty and delight. So God promiseth to be unto his people in their troubles as a cloud of dew in the heat of harvest, Esay 18. 4. The spirituall joy and heavenly comfort which the peace and grace of God ministreth to the consciences of believers, Rom. 15. 13, 5. 1, Phil. 4. 4. 1 Pet. 1. 8. is said to make the bones flourish like an herb, Esay 66. 14. (As on the other side a broken spirit is said to dry up the bones, Prov. 17. 22.) Their soule, saith the Prophet, shall be as a watered garden, they shall sorrow no more; I will turn their mourning into joy and will comfort them, Ier. 31. 12, 13.

By

℥. 10.

By all which wee should learne, first, as to bee sensible of our *owne* personall and spirituall driness, barrenness, emptiness of fruit and peace, hard hearts, withered consciences, guilty spirits, under our own particular sinnes : So in regard of the *whole land*, to take notice of that Tempest of wrath, which like an *East winde* out of the wilderness dryeth up our springs, and spoileth our treasures, as the Prophet complaines, *Hos. 13. 15, 16.* and to be humbled into penitent resolutions, as the Church here is. If God, who was wont to be as *dew* to our Nation, who made it heretofore like a *Paradise* and a *watered garden*, be now as a *Tempest*, as a *consuming fire* unto it, turning things up side down, burning up the Inhabitants of the Earth, causing our land to mourn, and our joy to wither (as the Prophet speaks, *Joel 1. 12*) this is an evident sign that the *Earth is defiled under the inhabitants thereof*, *Esay 24. 4, 5.* Therefore as our sinnes have turned our *dew* into blood, so our repentance must turn our *blood* into dew againe. If ever wee look to have a *happy peace*, wee must make it with *God*: Men can give peace only to our *bodies*, our fields, our houses, our purses (nor that neither without his over-ruling power and providence, who alone manageth all the counsels and resolutions of men) but hee alone can give peace to our *consciences*, by the assurance of his *love which is better then life*. And if there should be peace in a Nation, made up onely by humane prudence and correspondencies, without publike repentance, and through-Reformation in Church,

in

in State, in Families, in Persons, in judgement, in manners; it would be but like those short *interims* between the *Egyptian* plagues, *Exod.* 8. 15. 9, 34. A *respiting* only, not a removing of our affliction; like the *shining* of the Sunne on *Sodom* before the *fire and brimstone* fell upon it, *Gen.* 19. 23, 24. Wee all cry and call for *Peace*, and while any thing is left would gladly pay dear, very dear to recover it againe. But there is no sure and lasting purchase of it, but by unfained *repentance* and turning unto God; this is able to give peace in the midst of warre. In the midst of storm and tempest Christ is sufficient security to the tossed ship, *Matth.* 8. 24, 27. *This man is the peace even when the Assyrian is in the Land*, *Mic.* 5. 5. Whereas impenitency, even when we have recovered an outward peace, leaves us still in the midst of most potent Enemies, God, Christ, Angels, Scripture, Creatures, Conscience, Sinnes, Curses, all our Enemies. The Apostle tels us that *lusts warre against the soule*, *1 Pet.* 2. 11. There is a strong emphasis in the word, *soule*, which is more worth then *all* the world, nothing to bee taken in *exchange* for it, *Matth.* 16. 26. So long as we have our lusts unconquered, we are under the wofullest warre in the world, which doth not spoyle us of our blood, our money, our corne, our cattell, our houses, our children, but of the salvation of Immortall soules. Time will repaire the ruines of other warres, but eternity it selfe will not deliver that poore soule which is lost, and fallen in the warres of lust.

Ddd

There-

Therefore if you would have *peace as a mercy*, get it from *God*, let it be a *dew from heaven* upon your conversion unto him. A *Kings favour* is said to be *as dew on the grasſe*, *Prov. 19. 12.* and as a *cloud of the latter raine*, *Prov. 16. 15.* And it would with all joyfullneſſe be ſo apprehended, if by that meanes the bleſſing of peace were beſtowed upon theſe diſtreſſed Kingdoms. How much more comfortable would it be to have it as a *gift from God* unto a repenting Nation? For God can give *peace in anger*, as well as he doth warre. A ſhip at Sea may be diſtreſſed by a *calme*, as well as broken by a *tempeſt*. The cattell which wee meane to kill, wee do firſt preferre unto ſome fat paſture: And ſometimes God gives over puniſhing, not in mercy but in fury; leaving men to goe on quietly in their own hearts luſts, that they who are *filthy* may be *filthy ſtill*, *Pſal. 81. 12.* *Hof. 4. 14, 17.* *Eſay 1. 5.* *Ezek. 24. 13.* God was exceeding angry with *Iſrael* when hee gave them their *hearts deſire*, and ſent them *quailles*, *Num. 11. 32. 33.* Many men get their wills from Gods *anger* by murmuring, as others doe theirs from his *mercy* by prayer; but then there comes a *Curſe* along with it. Now therefore when our own ſword doth devour us, when our Land is *through the wrath of the Lord of hoaſts ſo darkned*; that the people thereof are *as fuel of the fire*: *no man ſparing his brother, every man eating the fleſh of his own arme* (it is the ſad character which the Prophet gives of a *Civill warre*, *Eſay 9. 19, 20.*) Let us take heed of Gods complaint, *In vaine have I ſmitten your Children, they receive*

no correction, *Ier. 2. 30.* Let us make it our business to recover God. It is he that causeth warres to cease in the earth, *Psal. 46. 10.* And it is he who powreth out upon men the strength of battell, and giveth them over to the spoylers, *Esay 42. 24, 25.* A sinfull Nation gaines nothing by any humane treaties, policies, counsels, contributions, till by repentance they secure their interest in God, and make him on their side. God being prevailed with by *Moses* in behalfe of *Israel* after the horrible provocation of the golden Calse, sends a message to them, *I will send an Angell before thee and will drive out the Cananite*; And presently it followes, *when the people heard these evill tidings they mourned*, *Exod. 33. 2, 3, 4.* What were these evill tidings? To have an Angel to protect and lead them? to have their Enemies vanquished? to have possession of a land flowing with milk and honey? was there any thing lamentable in all this? yes. To have all this and much more, and not to have God and his presence, was heavie tidings unto Gods people. And therefore *Moses* never gave God over, till he promised them his own presence againe, with which he chose rather to stay in a wilderness, then without it to goe into the land of *Canaan*. *If thy presence goe not along, carry us not up hence*, *Exod. 33. 13, 14, 15.*

§. II.

Secondly, we should from hence learn, whatever our spirituall wants are, to look up to heaven for a supply of them. Neither gardens, nor woods, nor vineyards, nor fields, nor flowers, nor trees, nor corn, nor spices will flourish or revive with-

D d d 2

out

out the Dew and concurrence of heavenly grace. Christ alone is all in all unto his Church; though the *instruments* be *earthly*, yet the vertue which gives *success* unto them, comes from *heaven*.

1. The *beauty of the Lillies*, or as the Prophet *David* calls it the *beauty of holiness* ariseth from the *Dew of the morning*, *Psal.* 110. 3. He is the ornament, the attire, the comeliness of his Spouse. For his people to forget him, is for a mayd to forget her ornaments, or a spouse her attire, *Ier.* 2. 32. The perfect beauty of the Church, is that comeliness of his which he communicates unto her, *Ezek.* 16.

14. Of our selves we are *wretched, miserable, poore, naked*; our gold, our riches, our white rayment, we must buy of him, *Revel.* 3. 18. He is the Lord our righteousness, whom therefore we are said to put on, *Rom.* 13. 14. He hath made us Kings and Priests unto our God, *Rev.* 5. 10. and being such, he hath provided *beautifull robes* for us, as once he appointed for the Priests, *Exod.* 28. 2. *Revel.* 4. 4. 6. 11.

7. 9. This *spirituall beauty of holiness* in Christs Church, is sometimes compared to the marriage ornaments of a Queen, *Psal.* 45. 14. *Revel.* 19. 7. 8.

21. 2. Sometimes to the choice flowers of a garden, *Roses and Lillies*, *Cant.* 2. 1. 2. Sometimes to a most glorious and goodly Structure, *Revel.* 21. 11.

23. Sometimes to the shining forth of the Moon, and the brightness of the Sunne, *Cant.* 6. 10. *Revel.* 12. 1. All the united excellences of the creatures are too low to adumbrate and figure the glories of the Church.

2 The root and stability of the Church is in and from

Vide Gul. Stuck.
Convival. lib. 2.
cap. 16.

Et que divisa
beatos
Efficiunt, colle-
cta tenet, Claud

from him ; he is the root of David, Revel. 5. 5. Except he dwell in us, we cannot be rooted nor grounded, Eph. 3. 17. All our strength and sufficiency is from him, Phil. 4. 13. Eph. 6. 10. 1 Pet. 5. 10. The graft is supported by another root, and not by its own. This is the reason of the stability of the Church, because it is founded upon a Rock, Matth. 16. 18. not upon Peter ^a, but upon him whom Peter confessed ; upon the Apostles onely doctrinally, but upon Christ personally, as the chiefe corner stone, elect and pretious, in whom whosoever believeth shall not be confounded, or by failing in his confidence, be any wayes disappointed and put to shame, Eph. 2. 20, 21. 1 Pet. 2. 6. This is the difference between ^b the righteousness of Creation and the righteousness of Redemption; the state of the world in Adam, and the state of the Church in Christ. Adam had his righteousness in his own keeping, and therefore when the power of Hell set upon him, he fell from his steadfastness; there was no promise given unto him that the gates of Hell should not prevaile against him, being of

^a Ασφαλὶς ὁμολογία ὡς ἐμπνέοντος ὁ Πέτρος παρ' αὐτοῦ ὡς κλητὴ καὶ βαλθρον ἀπέδειτο ἐφ' ᾧ τὴν ἐκκλησίαν οὐ κλονισθῇ ὁ κτίστης ὡκοδόμησε. *Ibid.* Pelutiot. lib. 2. Epist. 23.
Ut edificaretur Ecclesia super Petram quis factus est Petra? Paulum audientem, Petra autem erat Christus, Aug. in Psal. 60.

Super hanc Petram quam confessus es, super hanc Petram quam cognovisti dicens, Tu es Christus filius Dei vivi, adificabo Ecclesiam meam. De verbis Dom. Sirm. 13. Quid est super Hanc petram? Super Hanc fidem; Super id quod dictum est, Tu es Christus filius Dei. Tract. 10. in Epist. 1. Ioann. Felix fidei petra, Petri ore confessi tu es Christus filius Dei. Hilar. de Trin. lib. 2. Super hanc confessionis Petram Ecclesie edificatio est. lib. 6. Εἰς τὴν τὴν αἰσθητικὴν τῆς ὁμολογίας. Chrysost. in loc. vid. Reynold. Conference with Hart. cap. 2. divis. 1. Causaub. exercitat. ad Annal. Eccles. 15. cap. 12. & 13. Sixt. Senens. lib. 6. Annot. 63. 69.
^b *Istam gratiam non habuit homo primus, quam nunquam vellet esse malus: sed sane habuit in qua si permanere vellet nunquam malus esset. — Sed deseruit, & desertus est — Hæc prima est gratia que data est primo Adam: Sed hæc potentior est in secundo Adam. Primâ fit, ut habeat Homo iustitiam si velit: secundâ fit etiam ut velit, & tantum velit, tantoque ardore diligat, ut carnis voluntatem contraria concupiscentem voluntate spiritus vincat, &c. Aug. de corrept. & grat. cap. 11. & 12.*

an

an *earthly constitution* he had corruptibility, mutability, infirmity belonging unto him out of the principles of his being. But Christ the second *Adam* is the *Lord from Heaven*, over whom death hath no claime, nor power; and the righteoutnesse and stability of the Church is founded and hath its originall in him. The powers of darknesse must be able to evacuate the vertue of his *Sacrifice*, to stop Gods eares unto his *intercession*, to repell and keep back the supplies and influences of his *spirit*, to keep or recover possession against his *ejection*; in one word to kill him againe, and to thrust him away from the right hand of the Majesty on high, before ever they can blow down or overturn his Church. As *Plato* compared a man, so may wee the Church, unto a tree inverted, with the root above and the branches below. And the root of this tree doth not only serve to give life to the branches while they abide in it, but to hold them fast that none can be able to cut them off, *Ioh. 10. 28. 29.*

§. 12.

3. The growth and spreading abroad the branches of the Church, is from him whose name is the branch, *Esay 11. 1. Zach. 3. 8.* Vnto him are *all the ends of the Earth* given for a possession, and *all the Kingdomes of the world* are to bee the Lords, and his Christs. In regard of his *first dispensation* towards *Israel*, Gods first borne, so the Land of *Canaan* is peculiarly called *Immanuels Land*, *Esay 8. 8.* But in regard of his *latter dispensation*, when he sent the rod of his strength out of *Sion*, and went forth conquering and to conquer, and gave
com-

commission to preach the Gospel unto every creature; So the whole world is now under the Gospel become *Immanuels Land*, and he is *King of all the earth*, *Psal. 47. 7. King of Kings*, and Lord of Lords, *Rev. 19. 16.* Gentiles come in to the light of his Church, and Kings to the brightness of her rising, and the Nation and Kingdome that will not serve her shall perish, &c. *Esay 60. 3. 12.* Now every Countrey is *Canaan*, and every Christian Church the *Israel of God*, and every regenerate person borne in *Sion*, and every spirituall worshipper the *Circumcision*; now Christ is crucified in *Galatia*, and a Pascheover eaten in *Corinth*, and *Manna* fed on in *Pergamus*, and an Altar set up in *Egypt*, and Gentiles Sacrificed, and stones made children unto *Abraham*, and Temples unto God, See *Ioh. 4. 21. Mal. 1. 11. Zeph. 2. 11. Gal. 6. 16. Esay 44. 5. Esay 14. 1. Zach. 8. 23. Rom. 2. 29. Psal. 87. 4. 5. Phil. 3. 3. Col. 2. 11. Gal. 3. 1. 1 Cor. 5. 7, 8. Revel. 2. 17. Esay 19. 19. 21, 23. Rom. 15. 16. Luk. 3. 8. Eph. 2. 21.* In Christs former dispensation the Church was only *Nationall*, amongst the *Jews*, but in his latter dispensation, it is *Oecumenicall*, and universall, over all the world; a spreading tree, under the shadow of the branches whereof shall dwell the foule of every wing, *Ezek. 17. 23.*

4. The *Graces* of the holy spirit wherewith the Church is anoynted, are * from him. He is the *Olive tree* which emptieth the golden oyle out of himselfe, *Zach. 4. 17.* Of his fulnesse we all receive grace for grace, *Ioh. 1. 16.* with the same spirit

* *Origo fontium & fluminum mare: virtutum & scientiarum Christus. Si quis callet ingenio, si quis nitet Eloquio, si quis moribus placet, inde est. Bernard. in Cant. Ser. 13.*

spirit are we anoynted, animated by the same *life*, regenerated to the same *nature*, renewed unto the same *image*, reserved unto the same *inheritance*, dignified in some respect with the same *Offices*, made *Priests* to offer spirituall Sacrifices, and *Kings* to subdue spirituall enemies, and *Prophets* to receive teaching from God, and to have a duplicate of his Law written in our hearts, 2 Cor. 1. 21. *Ioh.* 14. 19. 1 Cor. 15. 48, 49. Rom. 8. 17. 1 Pet. 2. 5. Revel. 1. 6. *Ioh.* 6. 45. Jer. 31. 33.

5. The sweet *perfume* and sent or *smell* of *Lebanon*, which ariseth out of holy duties, the grace which droppeth from the lips of his people, the spirituall *incense* which ariseth out of their prayers, the *sweet savour* of the Gospel which spreadeth it selfe abroad in the ministry of his word, and in the lives of his servants, they have all their originall in him, and from his heavenly dew. Of our selves, without him, as wee are *altogether stinking* and uncleane, *Psal.* 14. 3. *Prov.* 13. 5. so we defile every holy thing which we meddle with, *Hag.* 2. 13, 14. *Prov.* 28. 9. *Esay* 1. 11. 15. insomuch that God is said, as it were, to stop his nose that he may not *smell them*, *Amos* 5. 21. they are all of them as they come from us, *gall* and *worm-wood*, and *bitter clusters*, *Deut.* 29. 18. 32, 32. But when the *spirit of Christ* bloweth upon us, and his grace is powred into our hearts and lips, then the *spices* flow out, *Cant.* 4. 16. Then prayer goes up like *incense* and *sweet Odours*, *Revel.* 5. 8. then instead of corrupt, rotten, contagious communication, our discourses tend to edifying, and minister grace

Τὸν ἁγιασμένον
τὸν ἁγιασμένον,
τὸ ἁγιασμένον
εἰς βέλυσμα
ὁσπερ εἰς
παρεσόντων,
Chrysost. Sermon.
27. in Gen. vid.
Lud. Capell. Spi-
rit. pag. 97. 98.
Weemse exercit.
Ceremon. lib. 1.
pag. 62. 63.

grace to the hearers, *Eph. 4. 29.* then the *Savour of the knowledge of Christ*, manifesteth it selfe in the mouthes and lives of his servants in every place where they come, *2 Cor. 2. 14.*

6. The shadow and refreshment, the refuge and shelter of the Church against storme and tempest, against raine and heat, against all trouble and persecution, is from him alone. He is the onely defence and covering that is over the *Assemblies and glory of Sion*, *Esay 4. 5.* The name of the Lord is a *strong Tower*, unto which the righteous flye and are safe, *Prov. 18. 10.* So the Lord promiseth when his people should be exiles from his Temple, and scattered out of their own land, that hee would himselfe bee a *little Sanctuary* unto them in the Countreys where they should come, *Ezek.*

11. 16. He is a dwelling place unto his Church in all conditions, *Psal. 90. 1.* *91. 1, 2.* a strength to the needy, a refuge from the storme, a shadow from the heat, an hiding place from the winde, a covert from the Tempest, a Chamber wherein to retire when indignation is kindled, *Esay 25. 4.* *26, 20.* *32, 2.* Every History of Gods power, every Promise of his love, every Observation and experience of his providence, every comfort in his word, the knowledge which we have of his name by faith, and the knowledge which we have of it by experience, are so many arguments to trust in him, and so many hiding places to flie unto him, against any trouble. *What time I am affraid I will trust in thee, Psal. 56. 3.* *Why art thou cast down O my soule? still trust in God, Psal. 42. 5, 11.* He hath delivered

Ecc

livered

§ 13.

*De Domo sua
nemo extrahi
debat aut in jus
vocari, quia do-
mus tutissimum
cuique Refugium
atque recepta-
culum. De in jus
vocando. P. leg.
18. & 21.*

livered, he doth deliver, he will deliver, 2 Cor. 1. 10. Many times the children of God are reduced to such extremities, that they have nothing to encourage themselves withall but their *interest in him*; nothing to flie unto for hope but his *Great name* made known unto them by *faith* in his promises, and by *experience* of his goodnesse, power and providence. This was *Dauids* case at *Ziklag*, 1 Sam. 30. 6. and *Israels* at the red Sea, *Exod.* 14. 10, 13. and *Ionahs* in the belly of the fish, *Ion.* 2. 4, 7. and *Pauls* in the shipwreck, *Act.* 27. 20, 25. God is never so much glorified by the *faith* of his servants, as when they can hold up their trust in him against *sight*, and *sence*; and when *reason* saith thou art undone, for all helpe failes thee, can answer in *faith*, I am not undone, for he said *I will never faile thee nor forsake thee.*

7. The power which the Church hath to rise up above her pressuures, to outgrow her troubles, to revive after lopping, and harrowing, to make use of ^a affliction as a meanes to flourish againe, all this is from him. That in trouble we are not overwhelmed, but can say with the Apostle, *As* ^b *dying*, and behold we live, as *chastened* and not killed, as sorrowfull, yet alwayes rejoycing: as poore, yet making many rich: as having nothing, and yet possessing all

^a Medicamenta quedam prius affligunt ut sanent, & ipsa collyria nisi sensum videndi prius claudant, prodesse non possunt, Aug. qu.

in Matth. qu. 14. Quo terreri deberet, illo ipso recreatur — contumeliam tenet curationis pignus, &c. Scult. cap. 42. Observat. in Matth. de muliere Syrophœnissæ. Plures efficimur quoties meimur, Tertul. Apol. cap. ult. ^b ὀλίγοι καὶ πολλῶν θανάτωτες αἰχμαλῶται καὶ τὰ βασιλείας ὑπερότεροι, ἀπολέσαντες παρὶς αὐτῶν καὶ πάλιν μὴ ἀπολέσαντες. ἡμῖνοι καὶ ἐνδεεστέροι, πτωχοὶ καὶ ὑπερσοφοί, καὶ ἐλαδίσταται ἀμείνους, &c. Chrysost. de Tribus pueris, Sermon. 1. in Psal. 50.

things

things, like the corne which dies and is quickned againe, like the vine that is lopped, and spreads againe, all this is from him who is the Resurrection and the life, *Ioh. 11. 25.* who was that grain of wheat which dying, and being cast into the ground, did bring forth much fruit, *Ioh. 12. 24.* the branch which grew out of the rootes of *Iesse*, when that goodly family was sunk so low as from *David* the King, unto *Ioseph* the Carpenter.

Lastly, as God is the Authour of all these blessings unto his people, so when he bestowes them he doth it *in perfection*; the fruits which this dew produceth, are the fruits of *Lebanon*, the choicest and most excellent of any other. If hee plant a Vineyard, it shall be in a very fruitfull hill, and with the choicest plants, *Esay 5. 1, 2.* a noble Vine, a right seed, *Ier. 2. 21.* When in any kinde of straights wee have recourse to the Creature for supply, either wee finde it like our Saviours figg-tree, without fruit, or like our Prophets vine, as good as empty, the fruits thereof not worth the gathering, *Hos. 10. 1.* Grapes of gall and bitter clusters; full of vanity, windinesse, vexation, disappointment; friends faile either in their love, or in their power; people cry *Hosanna* to day and *Crucifige* to morrow. Men of low degree are vanity, and men of high degree a lie. Counsels clash, or are puzzled with intricacies, and unhappy obstacles, like the wheelles in *Ezekiels* Vision, that seeme hampered in one another. Armies like *Reuben*, unstable as waters, that flow now, and

§. 14.

Eee 2

anon

anon ebbe, and sinke away again. Treasures like the Mountaines out of which they were first digged, barren, and fruitlesse, better fuell to feed our *sinnes*, then water to quench our *flames*; matter of prey to the wicked, more then of *help* to the miserable. In one word, take any creature-helps in the world, and their will bee something nay very much of defect in them. All *being*, but Gods, is *mixed* with *not-being*; and as every man, so every creature else which is nothing but creature, is a *Lier*, like *Iobs brook*, or friends which he compareth thereunto, that vanisheth into nothing when there is most need of it, *Iob. 6. 17, 21*. A *Lier*, either by way of *perfidiousnesse*, which promiseth and then deceives; or by way of *impotency*, which undertaketh and then miscarries. But when ever God promiseth and undertaketh to blesse any man or any people, he carrieth on his work to perfection; his blessings are all milk and honey, dew and fattenesse, wine and oyle, the fruits of *Lebanon*, full of sweetnesse and maturity: *He persits that which he begins* concerning his servants, *Psal. 138. 8. Phil. 1. 6*. There doth *not one thing* faile of all the good he speaks concerning his people, *they all come to passe and not one faileth*, *Iosh. 23. 14*. The riches which are gotten by humane lusts and sinfull resolutions, doe come along with many and piercing sorrowes, *1 Tim. 6. 10*. but when God blesseth a man with riches, he takes away all the sorrow from it, *Prov. 10. 22*. The gifts of God are all of them like his works, *very good*, *Gen. 1. 31*. and bring after a *Sabbath*, a rest, and peace into the soule with them.

Thirdly,

Thirdly, We should from hence learn to shew forth the fruits of this *heavenly dew*, in those severall expressions which the Prophet here useth, drawn from the consideration of a *garden, forrest, fruitfull field*, heavenly Paradise, which is a similitude frequently used by the holy spirit, to note the beauty, sweetnesse, fruit, comfort, shelter, protection, which the Church of Christ affordeth to the members of it, *Esay 35. 1, 2. 58, 11. Cant. 4. 12, 16. 6, 2.* as on the other side the wicked are compared unto a *dry desert*, and *barren wildernesse*, *Esay 35. 6, 7. 41, 18. Ier. 17. 6.* For these things as they are *promises* in regard of *God*, and so matter of *comfort*, so are they *duties* in regard of *us*, and so matter of *obedience*.

First, He *promiseth*, that his people shall grow as the *Lillie*, which is the most *beautifull* of all flowers, *Math. 6. 28, 29.* That they shall be *gloriously clothed* like a Kings daughter, with the *garments of praise*, and the spirit of holinesse, *Esay 61. 3.* set forth by various metaphors of *broidred work*, and *fine linnen*, and *silk*, and *ornaments*, and *bracelets* and *chaines*, and *jewels*, and *crownes*, *Ezek. 16. 8, 13.*

And as it is his *promise*, so it ought to be our *duty* and endeavour to *adorn* the Gospel of Christ, to be in his garden as a *Lilly*, and not as a *Nettle* or *bramble*; to walk as *becometh godlinesse*; to let our light *shine* before men, that they may be wonne to admire the *amiableness* of the *Lords Tabernacle*, and glorifie God in the house of their visitation; to be as *lights* in the midst of a crooked generation, *Phil. 2. 15.* or as *Lillies amongst briars*,

Tantum est floris
Lillii dignitas ut Homerus
omnes flores vocaverit
ladya.
Iul. Pollux. vid.
Plin. lib. 21.
cap. 1.

briars, Cant. 2. 2. to make it appeare that spirituall wisdome causeth the face to shine, Eccles. 8. 1. That holinesse is indeed a most beautifull thing, which commendeth us to the eyes of God and Angels; a robe worn by Christ the King of Saints, and by which wee are made like unto him who is the fairest of ten thousand and altogether lovely; wee should take heed of any thing whereby our holy profession may bee blemished, and the name of God defiled by our meanes: of such Levity, as is inconsistent with the Majesty of holinesse; of such morosity as is inconsistent with the meeknesse of holinesse: of such drooping as is inconsistent with the joy of holinesse: of such stiffenesse and sowrenesse as is inconsistent with the lenity of holinesse. In one word, we should labour by the innocency, purity, elegancy, fragrancy, fruitfulness; by the winning ingenuity, the milde and humble condescension, the prudent insinuation, the meek, quiet and gracefull managing of an holy life, to shew forth the praises of him that hath called us, and to put to silence the ignorance of foolish men, who like Black-Moores dispise beauty, like dogs bark at the shining of the Moone, and speak evill of the things they know not.

¶ 16.

Secondly, He promisetht that his Church should cast forth her roots as *Lebanon*: Though she should have the beauty of the *Lilly*, yet shee should be freed from the infirmity of it, an aptnesse to fade and wither, beautifull to day, and to morrow cast into the Oven. But shee should have stability like the *Cedar*, which is one of the strongest of trees, and

Plin. lib. 16. cap.
40. Theophrast.
Hist. Plant. l. 3.

and least subject to putrefaction, and therefore the Church is compared to it, *Ezek. 17. 22, 23.* and the Temple is said to be built of it, *1 King. 6. 15 16.* To signify the strength and duration of the Church, against which the gates of Hell should not prevaile: (And we may by the way observe, that most of the things here mentioned by our Prophet, are also noted to have been in the Temple, or in the services thereof; Lillies, *1 King. 7. 19, 22, 26.* Olive trees, *1 King. 6. 23, 32, 33.* Spices for incense, Weat and Oyle for meat Offerings, Wine for drink Offerings.) God furnisheth his people with these blessings which may bee most properly dedicated unto him. Teaching us as often as we receive any gifts from God, presently to inquire what relation they have to his Temple, how his name may be honoured, how his Church may be served, how his Gospel may be furthered, how his people may be edified and comforted by them, how all our enjoyments may be divided as spoiles unto Christ. The power of great men, *Esay 60. 3.* the swords of mighty men, *1 Sam. 18. 17. 25, 28. Iudg. 7. 18.* the wisdom of learned men, *1 King. 3. 9. 28.* the cunning of Craftsmen, *Exod. 28. 3. 31, 6.* the wealth of rich men, *Esay 23. 18. Prov. 3. 9. Psal. 45. 12. Esay 60. 6. 9. 1 Tim. 6. 17, 18, 19.* Abraham gave of the spoiles to Melchisedec, *Heb. 7. 4.* and Israel of all their wealth to the Tabernacle, *Exod. 35. 21.* and David and his people of their Treasures to the Temple, *1 Chron. 29. 2.*

And as it is his promise, That the Church should thus take root, *2 King. 19. 30. Ier. 17. 8.* So wee should

Τὰ χεῖρα συλη-
σας οἷον ποτὶ
Ἰλῖον ἵπλω
καὶ κρεμάω
ποτὶ τὴν Α-
πὸ τῶν ὧν ἐ-
κείτοιο. Homer.
Iliad. η.
Spolia in Tem-
plis suspendere
antiqui moris
erat. Cic. de
nat. deor. lib. 2.
Liv. lib. 10. Vir-
gil. Aenead. 7.

should account it *our duty*, to be firme, stable, constant, *unmoveable* in the truth, and in the work of the Lord, as an *house built upon a rock*. To stand fast and be *rooted in the truth*, that wee may *hold* the profession thereof *without wavering*, not being carried about with every *winde of doctrine*, but knowing whom and what we have believed, 1 Cor. 16. 13. Eph. 4. 14. Col. 2. 7. Heb. 10. 23. to stand fast and be *rooted* in the Love of God, that we may be *strengthened* with might in his service, and may *with purpose of heart cleave unto him*, being established by his grace, Eph. 3. 17. Col. 1. 11. Heb. 12. 28. 13, 9. * In the Civill Law, till a tree hath taken root, it doth not belong to the soile on which it is planted. It is not enough to be in the Church, except like the *Cedar of Lebanon*, wee cast forth our roots, and are so planted that we *flourish in the Courts of our God*, and bring fruit in our old age, Psal. 92. 12, 13, 14.

§. 17.

Thirdly, He promiseth that the Church should *spread forth* her branches, and fill the earth, and grow into a great compasse and extent, and should send forth her *boughes unto the Sea* and her branches *unto the River*, Ps. 80. 9, 10, 11. Can. 2. 35. That his Church should bee a *universall Church* over the whole world; that as the whole world in regard of sinne lieth in mischiefe, 1 Ioh. 5. 19. So the whole world should have Christ for its propitiation, through faith, 1 Ioh. 2. 2. *Totus in maligno propter zizania*, *Christus propitiatio propter Triticum*. By one spirit we *All* are baptised into one Body, 1 Cor. 12. 13. and that one Body made up

* P. de Adquir-
rendo rerum do-
minio l. 7. §. 13.
& Arborum
furtim cesarum,
l. 3. §. 3. Cod. de
Rei vindicatio-
ne, l. 11.

Aug. Epist. 48.

up of *all the Churches* of the Saints, 1 Cor. 14. 33. even of *all Nations, kindreds, people, tongues*, Revel. 7. 9. no difference of persons, neither Greek nor Jew, neither Circumcision, nor Vncircumcision, Barbarian, Scythian, bond nor free: but Christ All, and in All, Col. 3. 11. no difference of places, All that in every place call upon the name of Lord Jesus both theirs and ours, 1 Cor. 1. 2. no difference of Times, Christ yesterday, and to day, and the same for ever, Heb. 13. 8.

And as this is his promise, so we should endeavour:

1. To grow our selves in knowledge and grace, to let our *profiting* appeare unto all men, to abound in the work of the Lord, to let our *graces* from the heart, like *leaven* from the middle of the lump, spread abroad, and finde their way to all the parts and powers of soule and body, that the whole man may be filled with the fulnesse of God, and grow up unto the measure of the stature of the fulnesse of Christ, Eph. 4. 13, 15, 16. Phil. 3. 12, 13. 2 Pet. 3. 18. Heb. 6. 1.

2. To labour and endeavour the growth and progresse of the Gospel in others. This is the nature of grace, to manifest it selfe, and by that meanes to allure and gather others to its own quality. It is set forth in Scripture by the names of *light* which shines abroad, of *oyntment* and *perfume* which cannot be hid, of *leaven*, and *salt*, which deriveth its own nature and rellish upon a whole lump. Therefore the holy Ghost was given in *Tongues*, *fiery tongues*, and a *rusting winde*, all which have a quality of *self-manifestation*, and notifying them-

Fff

selves

selves unto others. There is an excellent place to this purpose in the Apostle, Eph. 4. 15, 16. *But speaking the truth in love, may grow up into him in all things which is the Head, even Christ. From whom the whole Body fitly joyned together and compacted by that which every joynt supplyeth, according to the effectuall working in the measure of every part, maketh encrease of the Body unto the edifying of it selfe in love :* Where the Apostle sheweth the manner of spirituall increase in the mysticall Body of Christ by the proportion of the growth of members in the naturall Body.

And first, there must be a fellowship between the Head and Members, which in the mysticall Body is here twofold, *eis autos*, and *ek eis*; Growing into him, and receiving from him. Looking in this work of growth, upon Christ; first, as the end of that growth unto which it drives; secondly, as the fountaine from whence it proceeds. That by growing wee may have a more intimate and strong communion with him; by that vertue which we receive from him. So here are two necessarie requisites unto this duty of endeavouring the encrease of the Body; to have Christ for our end unto which wee work, and for our fountaine out of which we derive our ability of working. Every true member of Christ is intent and vigilant upon the interest and honour of Christ, and it belongs unto the honour of Christ to have a perfect body. The Church is his fulnesse; he esteemes himselfe maimed and incomplete, if that should be finally deficient in any thing requisite to the integrall perfection

*Vid. Cameron.
de Eccles. pag.
84. 85, 86.*

perfection of it, and hence it is that every true Christian puts forth the uttermost of his endeavours in his place to carry on the *increase* of his Masters Body: As every true-hearted Souldier that loves his Generall, is exceeding desirous and to his power endeavours that every Company and Regiment under his Generalls command may bee in all the offices and members of it compleat. Againe, every member of Christ being unto him *united*, doth from him receive of his fulnesse *grace for grace*, and so worketh unto the *same ends* as the head doth: And as the water which first riseth out of the fountaine, doth not stand still there where it began, but goeth forward till it grow into a great River: so those who are joyned unto Christ as a Fountaine, doe by reason of that virall Communion which they have with the Fountain, carry on the growth of the whole Body; and the more vigor the life of Christ is in any part, the more actively doth that part work towards the edification of the whole.

2. Here is further required a fellowship and *mutuall Communion* of the members of the Body within and amongst themselves: unto which is first presupposed the *Organicall* and harmonious *Constitution* and compacture of the Body into one, out of which ariseth the forme and *beauty*, the *strength* and firmnesse, the *order* and fitnesse that is in it unto those works that are proper to it, intimated in those two words *συναρμολογούμενον*, and *συμπεσπασμένον*, *fitly joyned together and compacted*. It is a metaphor drawn from *Carpenters* and other Artificers, who

Fff 2

by

℞. 18.

Τὴ ἀρμονίᾳ τῶ
 πιδματῶ
 συναρμολογούμενα καὶ
 συμπεσπασμένα,
 Greg Nazian.
 Orat. I.

Nulla multitudo
 una potentia
 nisi consentien-
 tis, id est, unum
 sentientis, Aug.
 de vera Relig.
 co 25.

Possessionem Bo-
 nitatis tanto
 latius quanto
 concordius indi-
 vidua sociorum
 possidet chari-
 tas. — Et tan-
 to eam repe-
 riet ampliore,
 quanto ampli-
 us ibi potue-
 rit amare con-
 sortem, Aug. de
 Civ. dei. lib. 15.
 cap. 5.

by severall joynts do so coaptate and fit the parts of their work unto one another, that being put together & fastned, there may one whole structure or body grow out of them; & in that body this accurate fittnesse & intimatenesse of the parts with one another, produceth an excellent strength, a beautifull order, and a ready serviceablenesse of each part to the other, & of all to the whole. So *Ierusalem* is said to be a *City compacted* within it selfe, *Psal.* 122. 3. as the *Ark* (a Type of the Church) had the ribs and planks, and parts thereof so closely fastned into one another, that no water might get in to drown it: And in the *Tabernacle* all the Curtains thereof were to be *coupled together* into one another, *Exod.* 26. 3. Christ is all for *unitie*, and joyning things into one, *Two natures* united in *one person*, *two parties* reconciled by *one Mediator*, *two people* incorporated into *one Church*, *one family*, *one father*, *one seed*, *one head*, *one faith*, *one hope*, *one love*, *one worship*, *one body*, *one spirit*, *one end* and *common salvation*. *Christ is not*, loves not, to be *divided*: This is a fundamentall requisite unto the *growth of the Body*, the preservation of its *unity*. The building must be *fitly framed together*, if you would have it *grow into an holy Temple* to the Lord, *Eph.* 2. 21. *Col.* 2. 19. when there was *most unity*, there was *greatest encrease* in the Church; when they were *All of one accord*, of *one heart*, and *one soule*, then the Lord added to the Church daily such as should be saved, *Act.* 2. 46, 47. They that *cause divisions and dissensions*, doe not serve our Lord *Iesus*, and therefore they cannot but hinder the *progresse*

progresse of his Gospel, *Rom. 16. 17, 18.* As in the
naturall, so in the *mysticall* body, *solutio continui*
 tendeth to the paining and grieving of that spirit
 by which the Body lives, *Eph. 4. 30, 31.* and by
 consequence hinders the growth of it. Our
 growth is by the Apostle distributed into growth
in knowledge, and growth *in grace*, *2 Pet. 3. 18.* and
divisions in the Church are of themselves great
 hinderances unto both these; *unto knowledge*, be-
 cause the most usuall breaches in the Church
 arise out of diversities of opinion publicly asser-
 ted and insisted on by the authors and followers of
 them. And though *accidentally*, where truth is
 embraced, it is held with more care, and searched
 into with more accuratenesse, because of the
 errors that oppose it (as the fire is hottest in the
 coldest weather;) yet corrupt doctrine being of
 the nature of a weed, or canker, to spread, and eat
 further and further, it must needs consequently
 hinder the spreading, and in that kinde, the growth
 of knowledge. Nor doth it lesse hinder the
growth of grace; for while the people of God are
 all of one heart and of one way, then all their
 Communion runnes into this one designe of mu-
 tually edifying, comforting, supporting, en-
 couraging one another in their *holy faith*; but
 when they are divided and broken into faction by
 different judgements, if there be not a greater a-
 bundance of humility, and spirituall wisdom, the
 spirits of men runne out into heats and passions,
 and into perverse disputes, and meere notionall
 contentions, which have ever been diminutions
 unto

Non tulit Cælius assentientem sed exclamavit, Dic aliquid contra ut Duo simus, Senec. de Ira lib. 3. c. 8.

Unitas interior & unanimitas ipsam quoque multipliciter colligat & constringit charitatis glutino, & vinculo pacis, Bernard, in Septuagesima Serm. 2.

§. 19.

unto the power of godlinesse, 1 Cor. 3. 3, 4. When there are *scismes* in the body, the members will not have *care* one of another, 1 Cor. 12. 25. Greatly therefore even for this one cause are the sad and dangerous divisions of these times to be lamented, when men make use of civill troubles, to disturbe, yea, to teare asunder the unity of the Church, when they set up as in the times of the *Donatists*, Altar against Altar, and Church against Church, and make secessions from the common body, and then one from another, to the infinite content and advantage of the common Enemies of our Religion, and hazard of it. It were a blessed thing if wee were in a condition capable of the Apostles exhortation, *To speake all the same thing, to be perfectly joyned in the same minde and in the same judgement, to be of one minde, and to live in peace,* 1 Cor. 1. 10. 2 Cor. 13. 11. But if that cannot be attained unto, let us yet all learn the Apostles other lesson, wherein we are *otherwise minded*, to depend upon God for *revealing* his will unto us, and *whereunto* we have attained to walk by the same rule, to *minde* the same thing, to remember that every difference in opinion doth not, ought not to dissipate or dissolve the unity of Gods Church. Even in *Corinth* where the people were divided into *severall parties* yet they continued *one Church*, 1 Cor. 11. 18.

The body thus constituted, and compacted for the increase thereof,

1. Here are *members* severally distinct from one another; some principall, others ministeriall, all con-

concurring differently unto service of the whole. If the heart should bee in the head, or the liver in the shoulder, if there should be any unnaturall dislocation of the vitall or nutritive parts, the body could not grow, but perish. The way for the Church to prosper & flourish, is for every member to keep in his own rank & order, to remember his *own measure*, to act in his own sphere, to manage his particular condition and relations with spirituall wisdom and humility; the eye to doe the work of an eye, the hand of an hand. Say not as *Absolom*, *If I were a Iudge, I would do Iustice*, 2. Sam. 15. 4. But consider what state God hath set thee in, and in that walk with God, & adorn the profession of the Gospel, Rom. 12. 3. 1 Cor. 12. 8. 11. 29, 30. 2 Cor. 10. 13, 14. Eph. 4. 7. Remember *Vzzah*, it was a good work he did, but because he did it *out of order* having no call, God smote him for his error, 2 Sam. 6. 6, 7. There are excellent works which being done without a Call of God, doe not edifie but disturbe the body, Rom. 10. 15. Heb. 5. 1. every man must walk in the Church as God hath distributed and called, and every man must *in the calling wherein he was called, abide with God*, 1 Cor. 7. 17, 20, 24.

2. Here are *joynts* and ligaments so fastning these members together that each one may be serviceable to the increase of the whole, 1 Col. 2. 19. There are *bands* which joine the *body* to the *head*, without which it can neither grow nor live, namely, the *Spirit of Christ*, and *faith* in him, 1 Cor. 6. 17. Rom. 8. 9. Eph. 3. 17. and there are Bands which
joyne

ὁ πάντα πέν-
των ἐστίν, ἀλ-
λὰ δὲ πρὸς
πανδικῶν ἡσυχί-
ατι πεισθε-
μας, αὐτὸν
ἐξαρμαδίην,
ἐν. c. Plutarch.
de Tranquillit.

Ut Illus Palladi-
um ex incendio
eripiens dum ar-
deret Templum
Minervæ, lumi-
nibus privatus
est, Plutarch.
Paralel.

joyne the *parts* of the Body unto one another; as namely, the same *holy Spirit*, 1 Cor. 12. 13. which Spirit of grace stirreth up every member to seek the growth and benefit of the whole, 1 Cor. 12. 25. 26. The same sincere *love and truth* which each member beareth unto all the rest, this is called a *bond of perfectness*, Col. 3. 14. and the *bond of peace*, Eph. 4. 3. Now love is a most communicative grace, it will plant, and water, and feed, and spend it selfe for the good of the whole, it will deny it selfe to serve the body (as Christ did,) Gal. 5. 13.

3. Here is a *measure* belonging unto *every part*; some are in one *office*, others in another, some have one *gift*, others another, and all this *for the perfecting of the Saints*, Eph. 4. 11. 12. 1 Cor. 12. 4, 11. one is able to Teach, another to Comfort, a third to Convince, a fourth to Exhort, a fifth to Counsell, and every one of these are to be directed unto the edification and growth of the whole, Rom. 12. 3, 8. Eph. 4. 7. The Apostle saith, that *we are fellow Citizens with the Saints*, Eph. 2. 19. Now as amongst fellow Citizens there useth to be an intercourse of *mutuall negotiation*, one man hath one Commodity, and another another, and these they usually barter withall: so amongst the Saints one man is eminent in one grace, another in another, and according to their mutuall indigencies or abilities, they doe interchangeably minister to one another towards the growth of the whole. And this is that which is here further requisite to the encrease of the Body, called

4. Εὐχρηστία, The *supply of service* and the supply of

Vide Aristot.
Ethic. lib. 5.
cap. 8.

of nourishment which one part affords unto another, and so to the whole. This is principally from the Head to the members, called by the Apostle, *The supply of the Spirit of Iesus Christ*, Phil. 1. 19. Of whose fulnesse wee receive grace for grace, Ioh. 1. 16. into whose image we are transformed from glory to glory, 2 Cor. 3. 18. but it is proportionably between the members amongst themselves; for as severall particular ingredients make up one cordiall, and severall instruments concur to the perfecting of one *ἀποτέλεσμα*, or consummate work, and the beauty of every thing ariseth out of the variety, and order, and mutuall serviceableness that the parts thereof have unto one another: So is it in the Church too, which Christ hath so tempered together, that they might all stand mutuall in need of one another. Therefore we finde the Saints in Scripture communicating to one another their experiences, temptations, deliverances, comforts, for their mutuall edification, Psal. 34. 2, 6. Ioh. 1. 4, 45. Ioh. 4. 29. 2 Cor. 1. 4, 6. Phil. 1. 12, 13, 14. Col. 2. 1, 2. And Gods dealings with Saints in particular are therefore registred in the Scripture, both that wee might learn that way of building up one another, and that by their examples we might support our faith, and through patience and experience of the Scripture have hope, because what hath been done unto one is in the like condition applicable unto every other, Iam. 5. 10, 11, 17. Rom. 15. 4. 1 Cor. 10. 6. Heb. 13. 5.

5. After all this there is *ἐργασία*, an effectuall
Ggg working

Specialiter pronuntiata generaliter sapient. Cum Deus Israelitas admonet discipline vel objurget, utiq; ad omnes habet. Tertul. de Spectac. cap. 3.

working, a *vis* πλάστική, or a *vis* πνευματική, a faculty to forme, and to concoct the matter, which hath been subministred, unto life and nourishment: which is the work of *faith* and of the *spirit* of Christ, whereby the soule of a Believer, being sensible of want, desirous of supply, and pressing forward unto perfection, doth sweetly close with whatsoever the measure of any other part hath communicated unto it, converting it into growth and nourishment to it selfe, which the Apostle calls *the mixing of the word with faith*, Heb.4.2. Now

§.20.

Fourthly, He promiseth, that the beauty of his Church shall be as the *Olive tree*; that as she should have the glory of the *Lilly*, the strength and extension of the *Cedar*, so this spreading should not be a vaine ostentation, but should have joyned with it the flourishing and fruitfulness of the *Olive*: Now the honour of the *Olive tree* standeth in two things; *Perpetuall greenesse*, and *most profitable fruit*, which serveth both for *light* to cause the Lamp to burne, Exod.27.20. and for *nourishment* to be eaten, Levit.6.15,16. in the one respect it is an *emblem* of peace, it maketh the face shine, Psal.104.15. and in the other it is an *emblem* of grace, and spirituall gifts, 1 Ioh.2.20. These are the two most excellent benefits which God promiseth unto his people. *He will speake peace* unto them, Psal.85.8. *Esay*32.17. and *he will give them grace and glory*, Psal.84.11.

And as he *promiseth*, so should we *practice* these things, and learne to beautifie the Gospel of Christ,

Christ, first, with our *good works*, as the fruits of his *grace*, *1oh. 15. 8.* secondly, with our *spirituall joy and comfort*, as the fruits of his *peace*; That others seeing the light and shining forth of a serene, calm, and peaceable conscience in our conversation, may thereby be brought in love with the wayes of God. These two doe mutually cherish and encrease one another. The more conscience we make of *fruitfulnessse*, the more way doe we make for *peace*; when the waters of lust are sunk, the Dove will quickly bring an Olive branch in: and the more the *peace* of God rules in the heart, the more will it strengthen the conscience and care of *obedience*, out of these considerations, first, out of thankfulnessse for so great a blessing: secondly, out of feare to forfeit it: thirdly, out of wisdom to improve and encrease it.

Fifthly, He promiseth that his Church shall be as the *smell of Lebanon*, and that the *sent of it* shall be as the *wine of Lebanon*, as elsewhere we finde her compared to a *garden of spices*, *Cant. 4. 12, 14.* shee shall be filled with the *sweet savour* of the Gospel of Christ. *Thanks be unto God*, (saith the Apostle) *which alwayes causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place, for we are unto God a sweet savour of Christ*, *2 Cor. 2. 14, 15.* where there are two Metaphors, one of a *sweet oyntment*, the other of a *triumph*. The Name of Christ is compared to an *ointment*, *Cant. 1. 3.* and preaching of the Gospel, which is making manifest the favor of this oyntment, is called the *bearing of Christs*

Ggg 2

Name,

§. 21.

Ἐστὶ δὲ τις
δινθὺς ὅν δὴ
σαπρίαν κα-
λέουσι
οὐ καὶ ἀπὸ
σῖμας καὶ σάμ-
νων ἀνοισ-
μίδων
ὅζες ἰων, ὅζες
καὶ ῥόδων, ὅζες
δ' ὑακίνθους
Ὀσμὴν δεσ-
πέσια, &c.
Hermippus apud
Athenaeum, lib.
1. cap. 23.

Convivia, Li-
di-Pocula cre-
bro, unguenta,
corone, festa
parentur, Lu-
cret, lib. 4.
Aderant un-
guenta, corone,
incendebantur
odores, Cic.
Tusc. qu. 1. 5.
vid. Athenæū,
lib. 15. cap. 11.
12.

Name, Act. 9. 15. Now, this sweet favor is annexed unto a *Triumphall* solemnity, because in all times of publike joy they were wont to anoynt themselves with sweet oyle, which is therefore called *oleum lætitiæ*, the oyle of gladnesse, *Psal.* 45. 7, 8. *Esay* 51. 3. (For in times of mourning they did abstaine from sweet oyntments, *2 Sam.* 14. 2. *Dan.* 10. 2, 3.) The Gospel therefore being a message of great joy, *Luk.* 2. 10. a leading of *captivity captive*, and the meanes whereby Christ rideth forth gloriously *conquering and to conquer*, *Psal.* 45. 3, 4. *Psal.* 110. 2. *Revel.* 6. 2. therefore they who brought these good tydings are said to be as a *sweet savour*, whose lips drop *sweet smelling myrrhe*, *Cant.* 5. 13. and whose Doctrine is compared to the *powders of the Merchant*, *Cant.* 3. 6. and the time of the Gospel is called an *accepted time*, a day of salvation, *2 Cor.* 6. 2. that is, a time of singular joy and solemnity, a *continuell Easter*, or festivall, *1 Cor.* 5. 7. 8. and herewithall he promiseth likewise, That his people should offer up *spirituall incense* and services unto him in prayers, thanksgivings, almes and good workes, *Ezek.* 20. 41.

And as he promiseth, so we should *practice* these things; our care should be to let our lips and lives breathe forth nothing but *grace and edification*, *Col.* 4. 6. To bee frequent in the *spirituall Sacrifices* of prayer, thanksgiving and good workes, which may bee as an *odor of a sweet savor* in the nostrils of God, *Phil.* 4. 18. *Revel.* 8. 4. To labour to leave behind us a *good name*; not out of vaine-glory

glory, or an empty ambitious affectation of honour, but out of the conscience of an holy life, which makes the name smell *better then sweet ointment*, Eccles. 7. 1.

Sixthly, He promiseth, That they *who dwell under his shadow shall returne* : Which words admit of a double sense, and so inferre a double promise and a double duty : first, wee may by an *Hysteron Proteron* understand the words thus, when *Israel* have repented and are brought home to God again, they shall then have *security*, defence, protection, refreshment under the comforts of his grace against all the violence of *temptation*, as a spreading tree doth afford a sweet shade unto the weary Traveller, and shelter him from the injuries of the heat, *Iob* 7. 2. *Esay* 4. 6. *Mich.* 4. 4. *Zach.* 3. 10. Whereby is signified the secure, quiet, and comfortable condition of Gods people under the protection of his providence and promises.

And as hee promiseth such a condition, so should we in all troubles not trust in an *arme of flesh*, or betake our selves to meere humane wisdom, and carnall counsels, which are too thinne shelters against Gods displeasure, or the Enemies of the Church : But wee must flie unto him to hide us, we must finde spirituall refreshment in his ordinances, promises and providence, get his wing to cover us, and his presence to be a *little sanctuary* unto us, and the *joy of the Lord* to be our strength; *Psal.* 57. 2. *Psal.* 91. 1. *Esay* 26. 20. *Nehem.* 8. 10. When the Lord cometh out of his place

§ 22.

place to punish the inhabitants of the land for their iniquity; when flood, and fire, storme and tempest, the fury of anger, the strength of battell, are powred out upon a people; when a destroying Angell is sent abroad with a Commission to kill and slay, *Ezek. 9. 5, 6.* when death the King of Terroures, rideth up and down in triumph, stripping men of treasures, lands, friends, honours, pleasures, making them an house in darknes, where Master and Servant, Princes and Prisoners are all alike: to have then an *Arke* with *Noah*, a *Zoar* with *Lot*, a *Goshen* in *Egypt*, to have one arme of this *Olive tree* spread over us, to have one promise out of Gods word, one sentence from the mouth of Christ promising Paradise unto us, is infinitely of more value to a languishing spirit, then all the Diadems of the earth, or the peculiar treasure of Princes.

2. If we take the words in the order as they lie, Then the mercy here promised is that when God shall restore and repaire his Church, they who dwell under the comforts of it, should return and be converted to the knowledge & obedience which should be there taught them: when the *branch of the Lord is beautifull and glorious*, and the *fruit of the earth excellent and comely*, then he that remaineth in *Ierusalem* shall be called holy, *Esay 4. 2, 3.* then every vessell in *Iudah* and *Ierusalem* shall bee inscribed, *holinesse unto the Lord*, *Zach. 14. 20, 21.* then the *heart of the rash* shall understand knowledge, and the *tongue of the stammerers* shall speake plainly, *Esay 32. 2, 3, 4.*

And

And this should bee the endeavour of every one who liveth under the shade of this tree, under the purity of Gods Ordinances, under the pious government, and constitution of such a Church, or family as is here described (especially in such times when on the one side the world is so much loosned, and estranged from us, and on the other side Reformation in the Church is so much desired) to convert and turn unto the Lord. All endeavours of Reformation in a Church are miserably defective, when they come short of this end (which is the ultimate reason of them all) namely, the repentance, and conversion of those that dwell under the shadow of it. When God promiseth to give unto his Church the glory of Lebanon, and the excellency of Carmel and Sharon, the consequence of this beauty and Reformation in the Church is, *The eyes of the blinde shall be opened, the eares of the deafe shall be unstopped, the lame shall leap, the dumb shall sing, the parched ground shall be a poole, the thirsty land springs of water, Esay 35. 2, 7. The Wolfe, the Leopard, the Lion, the Beare, the Asse, the Cocatrice, shall be so turned from the fiercenesse and malignity of their natures, that they shall not hurt nor destroy in all the holy Mountain, but a little child shall lead them all, Esay 11. 6, 9.* It is a great happinesse and advantage to live under the shade of a godly goverment; many men have reason to blesse God all their dayes that they were in their childhood trained up in such a Schoole where Piety was taught them as well as Learning, where they had meanes as well of Conversion as of Institution;

That

That they lived in such a *Family* where the Master of it was of *Ioshuahs* minde, *I and my house will serve the Lord*, *Iosb.* 24. 15. Salvation comes to a whole house when the Governour thereof is converted, *Luk.* 19. 9. *Act.* 16. 33, 34. I shall never look upon a *Church as Reformed* to purpose, till I finde *Reformation work conversion*, till piety and charity, and justice, and mercy, and truth, and humility, and gentlenesse, and goodnesse, and kindnesse, and meeknesse, and singlenesse of heart, and zeale for godlinesse, and mutuall edification, and the life and power of Religion are more conspicuous, then before. When the very *head-stone* was brought forth, and the last work in the building of the Temple was finished, yet the people must then Cry, *grace, grace unto it*, *Zach.* 4. 7. intimating that *Reformation* is never indeed consummate till the *blesing* of God make it effectuall unto those uses for which it was by him appointed. Church-Reformation should be like *Pauls* Epistles which alwayes close in duties of obedience.

§. 23.

Seventhly, he promiseth, That they shall *revive as the corne, and grow as the vine*: in which two expressions are set forth two excellent and wholesome consequents of *Affliction*. 1. The *Corne*, though it *die* first, and suffer much from frost, haile, snow, tempest, yet when the Spring comes, it *revives* and breaks through it all; so God promiseth to his Church in the saddest condiron, a Reviving againe, and that it shall be brought forth into the Light, *Ezek.* 37. 12. *Mic.* 7. 9. 2. The *Vine* when it is pruned and lopped, will
not

Semina non nisi corrupta & dissoluta fecundius surgunt. omnia pereundo servantur; omnia de interitu reformatur.
Tertul. Apol. cap. 48.

not only Revive and spread againe, but will bring forth the more fruit, and cast forth the more fragrant smell: so God promiseth unto his people not only a *reviving* out of their afflictions (in which respect haply it was that Christ was buried in a *Garden*, to note that *death* it selfe doth not destroy our bodies, but onely *sow* them; the *dew of Herbs* will revive them againe, 1 Cor. 15. 42, 44.) but further a *profiting* by afflictions, that we may say with *David*, *It was good for us*; when wee finde it bring forth the *peaceable fruits of Righteousnesse* after we have been exercised therein.

And as he promiseth these things, so we should learn to turn these promises into prayer and into practice^a; when we seem in our own eyes cast out of Gods sight, yet we must not cast him out of our sight, but as *Jonah* in the Whales belly, and as *Daniel* in *Babylon*, pray towards his holy Temple still. The^b woman of *Canaan* would not bee thrust of with a seeming rejection, nor utterly despond under a grievous Tentation, but by a singular acumen and spirituall sagacitie discerned matter of argument in that which looked like a deniall, *Math.* 15. 27. Sope and Fullers Earth at the first putting on, seeme to staine and to foule cloaths, when the use and end is to purifie them. And Gods frowns and delayes may seeme to be denials of prayer, when haply his end is to make the granting of

^a Nemo agoni
presidem suggil
laverit quod ho
mines violentie
obfector. Injuri
arum attimes
extra stadium:
Sed quantum li
vores illi, &
cruores & vi
bices negotian
tur intendit; co
ronas scilicet, &
gloriam, & do
tem, Privilegia
publica, stipen
dia civica, ima
gines, statuas, &
qualem potest
prestare secu

lum de fama eternitatem, de memoria Resurrectionem. Pyctes ipse non queritur, dolere se non vult; corona premit vulnera, palma sanguinem obscurat: plus victoriarum est quam injuriarum. Hunc tu lesam existimabis quem vides latum? Tertul. Scorpiac. cap. 6

^b Vid. Chrysost. Ser. 38. in Gen. 16. 3.

H h h

them

them the more comfortable. Therefore in all troubles we must not give over looking towards God, but say with *Iob*, though he slay me, I will trust in him.

And after all afflictions we must learn to expresse the fruit of them, to come out of them *Refined*, as silver out of the fire; to have thereby our faith strengthened, our hope confirmed, our love inflamed, our fruit and obedience encreased, our sinne taken away and our iniquities purged, *Esay* 27.9. To bee *Chastened and taught*, *Psal.* 84.12. to bee *chastned and converted*, *Ier.* 31.18. If we have runne away from our duties, and been cast into a Whales belly for it, when we are delivered, let us be sure to look better to our resolutions afterwards: after all that is come upon us for our sinnes, take heed of breaking his Commandements againe, *Ezra* 9.13,14. As *Iobs* riches after his, so wee should endeavour that our graces after our afflictions may be doubled upon us, and that the sent of our holy example, may like spices bruised, or the grapes of *Lebanon* crushed in the Wine-Presse, give a more fragrant smell in the nostrils of God and man, as the smell of a field which the Lord hath blessed.

§.24.

Lastly, He promiseth that all these should be fruits of *Lebanon*, of the best and perfectest kinde. There are many evidences of the goodnesse of God even in the lives of Pagan men; we reade of *Abimelechs* forbearance to sinne against God, *Gen.* 20.4,6. and of his and *Ephrons* singular kindnesse to *Abraham*, *Gen.* 20.14,15. *Gen.* 23.10,11,15.

No

No argument more common then this of the vertues, the temperance, prudence, justice, mercy, patience, fidelity, friendships, affability, magnanimity of many heathen men : insomuch that some have presumed so farre as to make them *ex congruo* * *meritorious*, or dispositive to salvation. But all these are but *wild graps*, bitter clusters, the fruits of an empty Vine, notworth the gathering in order to salvation : But the *graces* which God bestoweth upon his Church, are of a *more spirituall* and perfect nature, proceeding from *faith* in Christ, from *love* of God, from a *conscience cleansed* from dead works, from an *intention* to glorifie God, and adorne the Gospel, from a *new nature*, and from the *spirit of Christ*, conforming his servants unto himselfe. They are not grapes of Sodom, but grapes of *Lebanon*.

And as hee thus blesteth us, in the like manner should we serve him not offer unto him the refuse, the *halt*, and *blind*, and *maimed*, for Sacrifice, not give unto him of that *which cost us nothing*, but goe to *Lebanon* for all our Sacrifices, *covet earnestly the best gifts*, presse forward and labour to *perfect holinesse* in the feare of God. Give unto him our *Lillies*, the *beauties* of our *minority*; and our *Cedars*, the *strength* of our *youth*; and our *olives*, and *grapes*, and *corn*, and *wine*, whatever gifts hee hath bestowed on us, use them unto his service and honour againe; not content our selves with the *forme* of *godlinesse*, with the *morality* of vertues, with the *outside* of duties, with the *seeds* and beginnings of holinesse, (he hath none, who thinks

* Vide Regam. de iustif. lib. 6. cap. 18, 19, 20. Andrad. Orthodox. Explicat. lib. 3. Maldonat. in Iohan. 5. 6. Sixt. Senens. bbl. othecc. lib. 6. Annot. 51. Collum de Animabus Pagan. lib. 1. cap. 11. & 20. Eann. in secundam secundam qu. 2. art. 8. Greg. Valent. To. 3. disput. 1. Qu. 2. punct. 2. & 4. Erasim. Praefat. in Qu. Tuscul. Cic. Aug. contr. Iulian. Pelag. lib. 4. cap. 3.

Reproba pecu-
niz non liberat
solventem, l. 24.
§ 1. P. de Pig-
noratitia affi-
one.

^a Leg. 2. P. ad
leg. Aquil. Se-
nes. de Benefic.
lib. 7. cap. 29.

^b Vid. Aug. de
Civ. dei lib. 5.
cap. 19. & lib.
19. cap. 4. & cap.
25. Retract lib. 1.

cap. 3. de Trin. lib. 14. cap. 1. de nup. & concupis. lib. 1. c. 3. contr. Iulian. Pelag. lib. 4. c. 3.
Ad Simplician. lib. 1. qu. 2. contra 2. Ep Pelag. lib. 3. cap. 5. de fide & operibus, cap. 7. Epist. 105,
107, 120. Prosper. contr. sollat. c. 13. Greg. drim. i. dist. 1. q. 3. art. 2.

hee hath enough) but strive who shall out-runne
one another unto Christ, as *Peter* and *Iohn* did
towards his Sepulcher: It was an high pitch which
Moses aimed at, when he said, *I beseech thee shew
me thy glory*, *Exod.* 33. 18. Nothing would satisfie
him but fulnesse and satiety it selfe. Be sure that
all your graces come from *Sion*, and from *Leba-
non*, that they grow in *Immanuel's Land*; till Christ
own them, God will not accept them. Morall
vertues, and outward duties, grapes of *Sodom*, may
commend us unto men; nothing but inward, spi-
rituall, and rooted graces, the grapes of *Lebanon*,
will commend us unto God. To doe only the out-
ward works of duty without the inward principle,
is at best but to make our selves like those mixt
Beasts, Elephants and Camels in the^a Civill Law,
operam prastant, natura fera est, which though they
doe the work of tame beasts, yet have the nature
of wilde ones. ^b Morall vertue without spiritu-
all piety doth not commend any man unto God:
for we are not accepted unto him, but in Christ,
and wee are not in Christ but by the holy Spirit.

THE



THE SIXTH SERMON.

HOSEA Chap. 14. ver. 8.

8. *Ephraim shall say, what have I to doe any more with Idols? I have heard him, and observed him, I am like a green firre-tree, from me is thy fruit found.*

THe Conversion of *Israel* unto God in their trouble, was accompanied with a *Petition* and a *Covenant*. A *Petition* imploring mercy and grace from God, and a *Covenant* promising thanksgivings and obedience unto him. And God is pleased in his *Answer* to have a *distinct respect* unto both these; for whereas they *petition* first for pardon, that God would take away all iniquity, he *promiseth* to *heale* their *backslidings* and to *love* them *freely*; and whereas they *pray* for *blessings*, receive us into favour, doe us good, God likewise maketh *promises* of that in great variety, expressed by the severall metaphors of fertility, answering
to

℞. I.

to the name and blessings promised formerly unto *Ephraim*. And all this we have handled out of the foure preceding verses.

Now in this 8th verse, God is pleased not only graciously to accept, but further to put to his seale, and to confirme the *Covenant* which they make, promising that by the assistance of his spirit they should be enabled to doe what they had undertaken. This is the greatest ground of confidence that wee can have to binde our selves in holy *Covenants* unto God, even the promise of his strength and assistance enabling us to keep *Covenant* with him. Therefore when *David* had said, *I have sworne and will performe it, that I will keepe thy righteous Iudgements*, It followes a little after, *Accept I beseech thee the free-will offerings of my mouth O Lord, and teach me thy judgements*, *Psal.* 119. 106, 108. *David* was confident that God would not onely accept his *Covenant*, but teach him how to keep it; and that made him the more confident to binde himselfe by it.

In the *Originall*, the words are only thus, *Ephraim, what have I to doe any more with Idols?* which therefore some would have to be the words of God spoken unto *Ephraim*. But there is nothing more usuall in Scripture then an *ellipsis* of the verb; and we finde this very verb omitted, and yet necessary to be supplied, *Esay* 5. 9. and in this place the *Chaldee* paraphrast, and from him the best interpreters, with our Translators, have supplied it thus, *Ephraim shall say*: and so it is Gods confirmation of the promise which penitent *Ephraim* had made,

Solom. Glasius
Grammat. Sacr.
pag. 380. 654.

made, and his undertaking for him, that he should indeed be enabled to performe his Covenant.

what have I to doe any more with Idols?] It is *Interrogatio cum Indignatione*, an Interrogation not onely importing a negative, I will not any more have to doe with them, but also a vehement detestation of them, and indignation against them, as that of David to Abisbai, 2 Sam. 16. 10. and that of Elisba to Iehoram, 2 Reg. 3. 13. and that of the Devill to Christ, Matth. 8. 29.

with Idols.] The Originall word signifieth likewise sorrows and grieve of minde, a fit word to expresse their sinne and repentance. What have we to doe with these Idols and sorrows any more? They can produce no good, they can beare no prayers, they can work no deliverance, they can bring nothing but evill and anguish to us, and therefore we will not follow or seek unto them any more. Here then is a solemne detestation as of all their other sinnes, so of that especially which had most dishonoured God, most wounded their own consciences, and procured most sorrow unto themselves, with Gods confirmation of it.

Then next, follow severall *promises* of speciall mercies: 1. Of *hearing and answering* their prayers; *I have heard* or answered him, or as others render it, *I will heare him.* 2. Of *fatherly care and providence* over them. I have *observed him*, or fixed mine eyes upon him. I have strictly considered his condition, that I might proportion my mercies therunto.

Gloss. Rhetoric
Sacra. Tract. 2
cap. 5.

thereunto. It is a symbole, first, of *vigilant care* and most intent and sollicitous inspection and providence. *The eye of the Lord is upon them that feare him, upon them that hope in his mercy, to deliver their soule from death, and to keep them alive in famine, Psal. 33. 18, 19.* Secondly, of *direction and counsell*, *I will instruct thee, and teach thee in the way that thou shalt goe. I will guide or counsell thee with mine eye, Psal. 32. 8.* Thirdly, of *honour and exaltation*: *He withdraweth not his eyes from the righteous, but with Kings are they on the throne; yea, he doth establish them for ever, and they are exalted, Iob 36. 7.* Lastly, it is an expression of *hearing prayers*; God is said to have *his eye open unto the supplication of his servants* to hearken unto them in all that they call unto him for, *1 King. 8. 52.* and *the eyes of the Lord are upon the righteous, and his eare open unto their cry, Psal. 34. 15.* The Church had before professed her selfe to be an *Orphan*, that stood in need of tuition and protection: and here God promiseth to cast his eye, and to place his affection upon her, to look to her, to be her *Tutor and Guardian*, to govern her with his speciall providence and wisdom, to take notice of her *wants*, and supply them; to take notice of her *desires* and fulfill them; to take notice of her *condition*, and accordingly in all respects to provide for her. 3. Of *refreshment* from the heat and violence of temptations or any kinde of afflictions, by the Metaphor of a *firre-tree* which being ever green, and casting forth a large shade, doth afford much comfort and reviving to the weary

weary traveller. 4. Because the firre-tree though comfortable in regard of the shade, is yet unfruitfull; therefore he further promiseth to be a *roote of blessings*, and all kinde of spirituall graces unto them, *From me is thy fruit found*; that is, from me is, or shall be thy fruit, as *Mal. 2. 6.* *1 Pet. 2. 22.* *Zeph. 3. 13.* though the word *found* may here seem to imply, and direct unto, an inquiry after the foundation and originall of the fruit here mentioned. Though all thy fruit of good works and new obedience may seeme to proceed from thy selfe and to bee thine own, yet if thou be carefull to inquire after the *root* of them, thou wilt finde, that they *come from me*, though they grow *upon thee*, and that thou bringest them forth only by the help, supply and vigour of my grace bestowed on thee: Thou dost them, but the power and strength whereby thou dost them proceeds from me.

These words then are the summe of Gods answer, which he makes *unto the Covenant* of his people. They return the *calves* of their lips, God heares and accepts them: They *renounce carnall confidence* in men, in horses, in Idols; and when they look off, and turne away from these, then God looketh *upon them* with a fatherly eye of care, providence, counsell, and protection, *I have observed him*. They will not say any more to the work of their hands, *ye are our Gods*, nor any longer make lies their refuge; and God *enables* them to doe as they have said, and affordeth comfort and refreshment unto them as the shade of a firre-tree unto a weary tra-

I ii

veller

Certum est nos velle cum volumus sed ille facit ut velimus. Certum est nos facere cum facimus, sed ille facit ut faciamus. Aug

§. 2.

ipse facit ut illi faciant quae precepit: illi non faciunt ut ipse faciat quod promissit, de predestin. sanct. cap. 10.

vellor. Lastly, they believe and acknowledge that when they are *fatherlesse* and destitute of all help, there is *mercy in God* to comfort and provide for them; and this God makes good too. *Mercy of protection, I am as a green firre-tree*; and *mercy of bounty and benediction, from me is thy fruit found*: by the one defending them against their *feares*, by the other enabling them unto their *duties*. Thus God doth enlarge and *proportion* his *mercy* to the uttermost extent of *Israels prayer or promise*, and when they have no help or comfort out of him, he himselfe becomes *All in All* unto them, making a thorough compensation for every thing which they part with for his sake, and causing them to finde in him alone all that comfort, and satisfaction to their desires, which in vaine they sought for in other things.

The parts are these two generals: First, Gods *promise* enabling *Israel* to perform theirs: *Ephraim shall say, what have I to doe any more with Idols?* Secondly, Gods *speciall regard* to their prayers, I have *heard him*; To their persons, and *observed him*: illustrated by two *Metaphors*, the one importing *protection* and defence. *I am as a green firre-tree*; the other, *grace & benediction; from me is thy fruit found*.

§. 3.

Ephraim shall say.] This is Gods speech and promise, setting to his seale and gracious ratification to the *Covenant* that *Israel* made, ver. 2. 3. without the which it would have been null and evanid: for as man by *believing*, setteth to his seale to the truth of God, *Ioh. 3. 33.* so God by *assisting* setteth to his seal to the *purpose* of man: but with this great difference,

our conversion and amendment of life is not sufficiently provided for by any band, obligation, or *Covenant* of our own, whereby we solemnly promise and undertake it, except God be pleased by his free grace to establish and enable the heart unto the performance of it: or thus, *A penitent mans* conversion and *Covenant* of new obedience hath its *firmnesse* in the promise and free grace of God. *Israel* here in the confidence of Gods *mercy* prays for pardon and blessings; and in the confidence of his *grace*, maketh promise of Reformation and amendment of life; but all this is but like a written instrument or indenture, which is invalid and of no effect, till the parties concerned have mutually sealed and set to their hands. Till God be pleased to promise us that wee shall doe that, which wee have promised unto him, and doe as it were make our own *Covenants* for us, all will prove too weak and vanishing to continue. The *grace* of God unto the purposes of men is like *graine* to colours died, or like *oyle* to colours in a Table or Picture, which makes them hold fresh and not fade away.

There is a necessary and indissoluble dependence of all *second* causes upon the *first*, without whose influence and concurrence they neither live, nor move, nor have, or continue in their Being, *Act. 17.28. Heb. 1.3.* He who is *first* of causes and *last* of ends, doth use and direct the necessary, voluntary, contingent motions and activities of all *second* causes unto whatsoever ends he himselfe is pleased to preordaine. And this the naturall and necessary

necessary concatenation of things doth require that that which is the *absolute*, supremest, first, and most independent will, wisdom, and power of all others, should govern, order and direct all other wills, powers, and wisdoms, that are *subordinate* to, and inferiour under it, unto whatsoever uses and purposes he who hath the absolute Dominion and Sovereignty over all, is pleased to appoint. It cannot be other then a marvellous diminution unto the *greatnesse* of God, and a too low esteeme of the *absoluteness* of that Majestie which belongs unto him, to make any Counsels, Decrees, Purposes of his to receive their ultimate forme and stampe from the previous and intercurrent causalities or conditions of the creature. This I have alwayes looked on as the principall cause of those dangerous errors concerning *grace*, *free-will*, and the *decrees of God*, wherewith the Churches of Christ have been so miserably in the former ages, and in this of ours, exercised by the subtlety of Satan, and by the pride of corrupt minded men; namely, the *too low and narrow thoughts* and conceptions *which men have framed to themselves of God*, the not acquiescing in his *Sovereign Dominion and absolute Power* of disposing all things which hee made, unto whatsoever uses himselfe pleaseth: into which I am sure the holy Scripture doth resolve all, *Matth. 11. 25, 26. Rom. 9. 18, 21. 11. 33, 36. Eph. 1. 5, 9, 11. Psal. 135. 6.*

Even in the *sinfull* actions of men, Gods *influence* and *providence* hath a particular hand.

As

Vid. Aug. Enchirid. ad Laurent. cap. 95, 97, 98.

§. 5.

1. Vid. Aug. de
 Civ. Dei. lib. 11.
 cap. 17. & lib.
 14. cap. 26. qu.
 super Exod. lib.
 2. qu. 18. de
 peccat. Orig. lib. 2.
 cap. 34. & 40.
 Epist. 59. in so-
 lut. qu. 6. contra
 Julian. Pelag.
 lib. 5. cap. 3. &
 4. de grat. &
 lib. Arbit. cap.
 20. 21. Epist.
 120. & 121.
 Vi medici sedo-
 rum animalium
 selle aut cogula-
 untur ad mor-
 bos sanandos,
 Vid. Plutarch.
 de sera numinis
 vindicta.
 Quid tam Elz-
 boratum & di-
 storium quam
 est ille Discobo-
 los Myrenis? Si
 quis tamen ut
 parum rectum
 improbet opus,
 nonne ab intel-
 lectu artis ab-
 fuerit? Quin-
 til lib. 2. Institut.
 cap. 13. Plu-
 tarch. Sympos.
 lib. 5. c. 1.

As *actions*, his influence; as *sinfull*, his providence. His *influence* to the naturall motion and *substance* of the action, though not to the *wickednesse* of it: for this standeth not in Being or perfection (else the fountaine of Being and perfection must needs be the first cause of it) but in defect and privation of perfection. As when a hand draweth a line by a crooked rule, the *line* is from the *hand*, but the *crookednesse* of it is from the rule: or, as when a man goeth lamely, the *motion* as motion is from the naturall *faculty*, but the *lameness* of the motion is from the *defect* and vitiousnesse of the faculty. A swearer could not speak an oath, nor a murdurer reach out his hand to strike a blow, but by the force of those naturall faculties which in and from God, have all their Being and working. But that these naturall motions are by profanesse [or malice directed unto ends morally wicked, this proceedeth from the vitiosity and defect which is in the second cause making use of Gods gifts unto his owne dishonour.

2. The *Providence* of God hath a notable hand in the *guiding*, *ordering*, and *disposing* of these actions as sinfull unto the *ends* of his own glory in the declaration of his Power, Wisedome, and Justice, unto which the sinnes of wicked men are perforce carried on, contrary to those ends which they themselves in sinning did propose unto themselves. As an *Artificer* useth the force of naturall causes unto *artificiall* effects: as an *Huntsman* useth the naturall enmity of the *Dogge* against the *Fox* or *Woolfe*, unto the preservation of the

Lambs

Lambs which otherwise would bee destroyed, though the dogge himselfe by nature is as great an enemy to the Lamb, as the Fox. As the Pharisees were as great enemies to Religion as the Sadduces; yet *Paul* wisely made use of their enmity amongst themselves for his own preservation and deliverance from them both. Nothing more usuall then for God to manage and direct the sinnes of men to the bringing about of his own Purposes and Counsels. *Gen. 50. 20. 1 Sam. 2. 25. 1 King. 2. 26, 27. 2 Sam. 12. 11.* compared with *2 Sam. 16. 22. Esay 10. 5. 6, 7. Act. 4. 28. Psal. 76. 10.* But now unto gracious actions, which belong not at all unto nature *as nature*, but onely *as inspired* and actuated with spirituall and heavenly principles, a more singular and notable influence of God is required, not onely to the substance of the action, but more especially to the rectitude and goodness of it; for wee have no sufficiency of our selves, not so much as unto the first offers and beginnings of good in our thoughts, *2 Cor. 3. 5.* when we are bid to *work out our own salvation with feare and trembling*, it must be in dependence on the power, and in confidence of the aide of God; for it is he that worketh in us both to will and to do, *Phil. 2. 12. 18. 13.* when we Covenant to turn unto God, we must withall pray unto him to turne us, *Lam. 5. 21. Ier. 31.* God commands us to turn our selves, and to make us a new heart and a new spirit, that we may live, *Ezek. 18. 30, 31, 32.* but withall, he telleth us that it is hee who gives us one heart, and one way, and a new spirit, that we may walk in his Statutes, *Ezek. 11. 19, 20. Ier.*

3. 2. 39.

Vide Field of
the Church,
l. 1 c. 2. *Auz. de*
Civ. Dei. lib. 12.
c. 9.

32.39. He giveth us *posse, velle, agere, perficere*; the power to make us able, the heart to make us willing, the *Act* to walk, the *proficiency* to improve, the *perseverance* to finish and perfect holinesse. David cannot run in the way of Gods Commandements till he enlarge his heart, *Psal. 119.32.* nothing can finde the way to heaven, but that which comes first from heaven, *Ioh. 3.13.* we cannot give unto God any thing but of his own. *Who am I, saith David, and what is my people that we should be able to offer so willingly after this sort? for all things come of thee and of thine owne have we given thee, 1 Chron. 29.14.*

§. 6.

For the further understanding of this point, and of the sweet *concord* and concurrence between the *will* of man converted, and the effectuall *grace* of God converting, we shall set down these few propositions:

*Vid. Calvin. in
Ezek. 11.19, 20.
& Aug. contr. 2.
Epist. Pelag. lib.
1. cap. 2. & lib.
2. c. 5.*

1. That there is in man by nature a power or faculty which we call *Free-will*, whereunto belongeth such an indifferency and indeterminacy in the manner of working, that whether a man will a thing, or nill it, choose it, or turn from it, he doth in neither move contrary to his own naturall principles of working. A stone moving downward, doth move naturally; upward, contrary to its nature, & so violently. But which way so ever the will moves, it moves according to the condition of its created being, wherein it was so made, as when it chose one part of a contradiction, it retained an inward and fundamentall habitude unto the other, like those gates which are so made as that they open both wayes. So that as
the

the tongue which was wont to sweare or blaspheme, when it is converted, doth by the force of the same faculty of speaking, being newly sanctified, utter holy and gracious speeches: so the will, which being corrupted did chuse evill and only evill, being sanctified doth use the same manner of operation in chusing that which is good: the created nature of it remaining still one and the same, but being now guided and sanctified by different principles. This we speak only with respect to the *naturall manner* of its working; for if wee speak of *liberty* in a *morall* or *theologicall* sense, so it is certaine, that the more the will of man doth observe the *right order* of its proper object, and last end, the more free and noble it is, (the very highest perfection of free will standing in an *immutable adherency* unto God as the *ultimate end* of the creature, and all ability of receding or falling from him being the deficiency and not the perfection of Free-will.) And therefore the more the will of man doth cast off and reject God, the more base, servile, and captive it growes. In which sense we affirme against the Papists, th it by nature man since the fall of *Adam*, hath no Free-will or naturall power to believe and convert unto God or to prepare himselfe thereunto.

2. In man *fallen*, and being thereby universally in all his faculties leavened with vitious and malignant principles, there is a *native pravitie* and corrupt force, which putteth forth it selfe in *resisting* all those powerful workings of the word and spirit of grace, that oppose themselves against

K k k

Gibens. de libert. Creaturae. lib. 1. Melior est cum totus heret atque constringitur incommutabil: Bona, quam cum inde vel ad seipsam relaxatur; Aug. de doct. Christ. lib. 1. cap. 22.

Libero arbitrio male utens Homo & se perdidit & ipsum. Sicut enim qui se occidit, utique vivendo se occidit, sed se occidendo non vivit, nec seipsam potest resuscitare cum occiderit: Ita cum libero peccaretur arbitrio, victore peccato amissum est & liberum arbitrium. Aug. Enchirid. cap. 30. & Epist. 107.

the

the body of sinne, and move the will unto holy resolutions: for the *wisedome of the flesh cannot bee subject unto the Law of God*, Rom. 8. 7. The flesh will lust against the spirit, as being contrary thereunto, Gal. 5. 17. an uncircumcised heart will always resist the holy spirit, *Act. 7. 51.* there is such a naturall antipathy between the purity of the word and the impurity of the will of man, that he naturally refuseth to heare, & snuffeth at it, and pulleth away the shoulder, and hardneth the heart, and stoppeth the eare, and shutteth the eyes, and setteth up strong holds, and high reasonings against the wayes of God, and is never so well as when he can get of all sight and thoughts of God, and be as it were without God in the world, *Ier. 5. 3. 6. 10. 17. 23. 19. 15. Mal. 1. 13. 2 Chron. 36. 16.*

3. According to the degrees and remainders of this naturall corruption, so farre forth as it is unmortified and unsubdued by the power of grace, this originall force doth proportionably put forth it selfe in withstanding and warring against the Spirit of God even in the *regenerate* themselves: A notable example whereof wee have in *Asa* of whom it is said that he was wroth with *Hanani* the Seer, and put him in a Prison-house, and was in a rage with him, when hee reproved him for his carnall confidence, *2 Chron. 16. 10.* and the Apostle doth in many words both state, and bewaile the warring of the *Law* of his members against the *law of his minde*, so that when hee did with the one *serve the Law of God*, he did with the other *serve the law of sinne*, and was

Habitat in eis, & mentem Resistentem repugnantemque sollicitat ut ipse confidat uti in se non sit damnavilis quia non perficit iniquitatem, sit miserabilis tamen quia non habet pacem. Aug. de nupt. & concupisc. lib. 2. cap. 2. contra Iulian. Pelag. lib. 5. cap. 7.

was unable to doe the thing which hee would: and the evill which he would not, he did doe by the strength of sinne that dwelled in him, *Rom. 7.14, 15.*

4. We are to distinguish of the will of God, which is set forth in Scripture two manner of wayes; There is *voluntas signi*, or that will of God whereby he requires *us to work*, and which he hath appointed to bee observed by us. His will signified in precepts and prohibitions. *This is the will of God*, saith the Apostle, *even your sanctification*, *1 Thess. 4.3.* So we are said to prove, to try, to doe Gods will, or that which is pleasing in his sight, *Matth. 7.21. Rom. 12.2. Job. 8.29.* and there is *voluntas beneplaciti*, the will of his purpose and counsell, according unto which he himselfe in his own secret and unsearchable good pleasure is pleased to *work*; for he *worketh all things after the counsell of his own will*, *Eph. 1.11. whatsoever the Lord pleaseth that he doth in heaven and earth*, *Psal. 135.6.* And no second causes can doe any thing else, though they never so proudly break the order of Gods revealed will, but what his hand and Counsell had before determined, *Act. 4.28.* The will of Gods precept and command is every day violated, resisted, and broken through by wicked men unto their own destruction: *How often would I, and yee would not?* *Matth. 23.37. Jerem. 13.11.* But the will of Gods Counsell and purpose cannot bee resisted or withstood by all the powers of the world; the Counsell of the Lord must stand;

§ 7.

Aquin. Part. 1.
Qu. 19. art. 11.

K k k 2

and

* *Multa sunt à malis contra voluntatem Dei, sed tanta est illa sapientie tantæque virtutis, ut eos exitis si ve fines quos bonos & iustos ipse præscribit cedant omnia quæ voluntati eius videntur adversa.* Aug. de Civ. Dei lib. 22. c. 1. *Alii obediunt, alii ligantur; nemo Leges omnipotentis evadit.* de Agone Christiano cap. 7. Vid. Prædicatorum de causa Dei lib. 1. cap. 32. & Hugon. de Sanct. Victor. Sum. Sentent. Tract. 1 cap. 13. & de Sacrament. lib. 1. part. 2. cap. 9. 20. & part. 3. cap. 5. 6. 13. 14. 15. *Anselm. lib. 1. cur Deus Homo. cap. 15. Lombard. lib. 1. dist. 17.*

and * those very agents that work purposely to disappoint and subvert it, doe by those very workings of theirs bring it to passe: and when by their own intentions they are *enemies* to it, by Gods wonderfull ordering and directing, they are *executioners* of it, *Rom. 9. 19. Psal. 33. 11. 115. 2. Prov. 19. 21. Esay 46. 10. Iosh. 24. 9. 10.*

5. According unto this distinction of Gods will, wee are to distinguish of his *Call*. Some are called *voluntate signi*, by the will of his precept, when they have the will of God made known unto them, and are thereby perswaded unto the obedience of it in the ministry of the Gospel: in which sense our Saviour saith, *many are called, but few chosen, Matth. 20. 16.* and unto those who refused to come unto him that they might have life, he yet saith, *These things I say that you might bee saved. Ioh. 5. 34. 40.* Others are called *voluntate beneplaciti*, ordained first unto eternall life by the free love and grace of God, and then thereunto brought by the execution of that his decree and purpose in the powerfull calling and translating of them from darknesse unto light. And this is to bee called *ἡ ἐπιθεσις* † according unto purpose, *Rom. 8. 28.* namely, the purpose and counsell of shewing mercy to whom he will shew mercy, *Rom. 9. 18.*

† *Vocatio Alia & secreta quæ fit ut legi atque doctrinæ accomodemus assensum.* Aug. Epist. 107. *vocatio quæ fit credens: de prædestinat. Sanct. cap. 16. 17.*

6. They

6. They who are called, only as the Hen calleth her chicken, with the meere outward Call or voyce of Christ in the Evangelicall Ministry, may and doe resist this Call, and so perish. *Corazin* and *Bethsaida* and *Capernaum*, were outwardly called by the most powerfull Ministeriall meanes that ever the world enjoyed, both in Doctrine and Miracles: and yet our Saviour tels them that they shall be in a worse condition in the day of Judgment then *Tyre*, *Sidon*, or *Sodom*, *Matth.* 11. 21, 24. So the Prophet complains, *who hath believed our report or to whom is the arme of the Lord revealed?* *Esay* 53. 1. which the Evangelist applies unto the argument of conversion, *Ioh.* 12. 37. 40. for so the hand or arme of the Lord is said to be with his Ministers, when by their Ministry men doe turne to the Lord, *Act.* 11. 21. And the same Prophet againe, or Christ in him complains, *All the day long have I stretched forth my hands unto a disobedient and gainsaying people:* *Esay* 65. 2. *Rom.* 10. 21. So disobedient and gainsaying, that wee finde them resolve sometimes point blank contrary to the Call of God, *Ier.* 44. 16, 17. *Ier.* 18. 11, 12. *Ier.* 2. 25. *Matth.* 23. 37.

7. They who are called inwardly and spiritually, with an heavenly Call, *vocatione alia & secundum propositum*, with such a Call as pursueth the Counsell and purpose of God for their salvation, though

ut, etiam volumus; ad eandem quippe misericordiam pertinet ut velimus, Aug. ad Simplician. lib. 1. qu. 2. Hec gratia quæ occulte humanis cordibus divina largitate tribuitur, à nullo duro corde respuitur. Ideo quippe tribuitur, ut cordis duritia primitus auferatur, de prædestinat. Sanct. cap. 8. & contr. 2. Epist. Pelag. lib. 1. cap. 20.

ð. 8.

Illud nescio quomodo dicitur, frustra deum misereri nisi nos velimus. Si enim Deus mise-

they

they doe resist *quoad pugnam*, and corruption in them doth strive to beare up against the grace of Christ, yet they doe not resist finally and *quoad eventum*, unto the repelling or defeating of the operation of Gods effectuall grace : but they are thereby framed to embrace, approve, and submit unto that Call, God himselfe working a *good will* in them, captivating their thoughts unto the obedience of Christ, and working in them that which is pleasing in his own sight, *Phil. 2.13. 2 Cor. 10.5. Heb. 13.21.*

And this is done by a double Act.

§. 9.

1. An Act of *spirituall teaching*, and irradiating the minde and judgement with heavenly light, called by the Prophet the *writing of the Law in the heart*, and putting it into the inward parts, *Ier. 31.33. 2 Cor. 3.3.* and by our Saviour, *The Fathers Teaching, Ioh. 6.45.* and the holy Spirits *convincing* of sinne, righteousness and judgement, *Ioh. 16.8, 11.* and by the Apostle, a *demonstration* of the spirit and power, *1 Cor. 2.4.* A *spirituall revelation* of wisdom out of the word unto the conscience, *Eph. 1.17.* For though we are to condemn *fanaticke revelations* besides the word, and without it : yet we must acknowledge *spirituall revelation*, or manifestation of the divine light and power of the word by the holy Spirit in the minds of men converted : for the word of God being a *spirituall Object*, doth unto the salvificall knowledge of it require such a *spirituall quality* in the faculty which must know it, as may be able to passe a right judgment upon it ; for *spirituall things*

things are spiritually discerned, 1 Cor. 2. 14. It is true, that hypocrites and other wicked men may have very much notionall and intellectuall knowledge of the Scriptures, and those holy things therein revealed, Heb. 6. 4. 2 Pet. 2. 11. But none of that knowledge amounteth unto that which is called the *Teaching of God*, and a spirituall demonstration: for the mysteries of the Gospel were unto this end revealed, that by them we might be brought unto the *obedience of Christ*, and therefore the *knowledge of them* is never proportioned or commensurate to the object, till the minde be thereby made *conformed unto Christ*, till the conceptions which are framed in us touching God, and sin, and grace, and heaven, and eternall things, be futable to those which were in the minde of Christ 1 Cor. 2. 16. Evangelicall truths are not fitted unto meer intellectuall, but unto *practicall judgement*. It is such a knowledge of Christ as may fill us with the *fulnesse of God*, Eph. 3. 18. 19. A knowledge that must work *communion* with Christ, and *conformity* unto him, Phil. 3. 10. A knowledge that must produce a good *conversation*, 1am. 3. 13. He that saith he knoweth him, and keepeth not his Commandements, is a liar, and the truth is not in him, 1 Iob. 2. 3, 4. We doe not know Christ till wee know him as our *chiefest good*, as our *choycest treasure*, as our *unsearchable riches*, as *Elect*, and *precious*, and *desirable* and *altogether lovely*, and the *fairest of ten thousand*, and *worthy of all acceptation*, in comparison of whom all the world besides is as *dung*. The knowledge of Christ is not seeing onely, but
seeing

*Cibus in somnis
similissimus est
cibis vigilantium,
quo tamen
dormientes non
aluntur*, Aug.
Confess. lib. 3.
cap. 6.

*Sol non omnes
quibus lucet etiam
calefacit. Sic sapientia
multos quos docet
non continuo etiam
accendit. Auid est multas
divitias scire,
auid possidere: nec
notitia divitem facit,
sed possessio*, Bernard.
in Cant. Serm. 23.

*Τὴν σοφίαν ἐν τολῶν
γνώσεως τῆς
Θεῶν*, Basil. de
martyre manante.

*Hominis sapientia
pietas est*, Aug. Enchirid.
cap. 1. de doct. Christiana,
lib. 1. cap. 6. 7. & lib. 1. cap. 35.

Ὁ τοῦτο ποῦ
ἐκαστος ἐστὶ
τοῦτο καὶ τὸ
τέλος φαίνεται
αὐτῷ. *Aristotel.*
Ethic.
lib. 3. cap. 7.

Deum scire nemo potest nisi Deo docente : sine Deo non cognoscitur Deus. Irenaeus lib. 4. cap. 14. A Deo didicimus quid de Deo intelligendum sit, quia non nisi se Authore cognoscitur. Hilar. de Trinit. lib. 5.

seeing and tasting, *Psal.* 34. 8. *Psal.* 119. 103. And therefore they who in one sense are said to have known God, *Rom.* 1. 21. are yet in the same place, verse 28. said *not to have God in their knowledge.* It is an excellent speech of the Philosopher, That such as every man is in himselfe, such is the end that he works unto, and such notions he hath of that good which is his end. And therefore it is impossible that a wicked frame of heart can ever look upon any supernaturall object as his last end, or as principally desireable. If I should see a man choose a small *trifle* before a rich *jewell*, however hee should professe to know the excellency and to value the richnesse of that jewell; yet I should conclude that hee did not indeed understand the worth of it aright. And therefore unto the perfect and proper *knowledge* of *supernaturall* things, there is required a speciall work of the *grace* and *spirit* of *Christ* opening the heart, and working it to a spirituall constitution proportionable to such kinde of truths about which it is conversant. The Scripture everywhere attributeth this work unto God, and his Spirit; It is he that giveth an heart to perceive, and eyes to see, and eares to heare, *Deut.* 29. 4. It is he that giveth an heart to know him, *Ier.* 24. 7. It is he that manifesteth himselfe unto those that love him, *Ioh.* 14. 21. It is he that revealeth unto us by his Spirit the things of God, *1 Cor.* 2. 10. It is he that giveth us an understanding, *1 Ioh.* 5. 20. and that opens the understanding to understand the Scriptures, *Luk.* 24. 45. *Act.* 16. 14. It is he that teacheth us to call

Christ

Christ our Lord, Matth. 16. 17. 1 Cor. 12. 3. for the voyce of carnall and corrupt Reason is, we will not have this man to raige over us, Luk. 19. 14. Every man naturally frameth and shapeth his notions of doctrinall matters unto the manner of his conscience and conversation, embracing that which is consonant, and rejecting that which is dissonant thereunto, Mic. 2. 11. Esay 30. 10, 11. To the uncleane every thing is uncleane, because the very minde and conscience of such men is defiled, Tit. 1. 15. This then is the first work in effectuall calling, the opening of the eye of the minde rightly to conceive of the things of God, of the guilt of sin, of the heaviness of wrath, of the perill of perishing, of the weight and moment of damnation and salvation, of the things that concerne its everlasting peace, of the righteousness of Christ, of the beauties of holiness, of the exceeding abundant weight of glory, of the comforts of the holy Spirit, and the unspeakable and glorious joy shed forth into the heart by believing. These truths the heart is so convinced of, as seriously to ponder them, and to fix its deepest and saddest considerations upon them.

2. An Act of spirituall inclining and effectuall determining the will of man to embrace the ultimate estate of a minde thus illightned, and to make a most free, spontaneous, and joyfull choyce of supernaturall good things thus rightly apprehended, upon a cleare and deliberate consideration of their excellency above all other things, Phil. 3. 8. This Act of choosing the Lord for our

L II

portion

§. 10.
In Adoptione
requiritur con-
sensus: neque
enim dissenti-
oni adrogari, P.
de Adoption. &
& emancipat.
Leg. 24.

portion and chiefest good, and of *cleaving* unto him, we finde often mentioned in the Scripture, *Deut.* 30. 19. *Iosh.* 24. 22. *Psal.* 84. 10. *Heb.* 11. 25. *Act.* 11. 23. *Psa.* 119. 30. 31, 173. for when the soule of a man is so thoroughly by Gods teaching convinced of the *danger and misery of sinne*, wherein so long as a man continueth, hee lives onely to *dishonour God*, and to *undoe himselfe*: of the *benefit of righteousness* in Christ, whereby he is *reconciled* unto God, and adopted unto a glorious inheritance: and of the *beauty of Holinesse*, whereby he is *conformed* unto Christ his Head, and fitted for that Inheritance: These previous Acts of *heavenly teaching*, are alwayes seconded with *effectual operations* upon the *will*, suteable unto themselves: for the *liberty* of the *will* doth not stand in a peremptory *indifferency* unto any object whatsoever (else there should be no liberty in heaven) this is a defect and imperfection, not any matter of power or freedome; *misera vis est valere ad nocendum*. But the *liberty of will* standeth in this that being a reasonable appetite, it is apt to be led one way or another, to choose one thing or another, according to the dictates of reason, and *servato ordine finis*, with subjection to that which is made appeare to be the supream end and happinesse of the soule; for every faculty is naturally subservient to the *ultimate good* of that nature whereof it is a faculty, and should monstrously exorbitate from its use and end, if it should put forth it selfe to the destruction, or refuse to close with that which is the happinesse of the

Operatur Deus in cordibus quid aliud quam voluntatem? Aug. Epist. 107. Certum est nos velle cum volumus, sed ipse facit ut velimus prebendo vires efficacissimas voluntati. De grat. & lib. arbit. cap. 16.

the soule unto which it pertaines. As soone as ever therefore the Spirit of grace doth by such a spirituall and practicall demonstration, as hath been described, set forth God in Christ as the supreme and most unquestionable end and happiness of the soule, there are consequently futeable impressions upon the will, determining it unto operations conforme unto such a beautifull and glorious object, and enlarging it to runne unto this Center, to renounce all other things and to cleave onely unto this.

And these Acts upon the will are,

1. By *preventing Grace*, it is bended and excited unto heavenly appetitions, and unto the choyce of such spirituall good things, the soveraign excellencies whereof have been so sweetly represented. *Good* is the object of the will; we cannot will evill under the notion of evill: and amongst good things, that which is by the practicall judgement resolved to bee best, and that by the teaching of God himselve (who neither is deceived, nor can deceive) is the object of the wills *election*: and thus God by his *exciting grace* worketh in us *ipsum velle*, that very Act whereby we choose Christ, and subscribe our name in the role of his souldiers and servants, answering the Call of God by a most chearfull consent thereunto.

2. By *assisting and cooperating Grace**, it is further enabled to put forth this good will into deed, and so to work towards its salvation, *Esay* 26. 12. *I Cor.* 15. 10.

Lastly, by *subsequent Grace*, it is carried on

L II 2

towards

* Cooperandi, perficit quod operandi in ipso: ut velimus sine nobis operatur cum volumus nobiscum cooperatur, Aug. de grat. & lib. Arbitr. c. 17. Enchirid. cap. 32. de nat. & grat. cap. 31. contr. 2. Epist. Pelag. lib. 2. cap. ult. Non mihi sufficit quod semel donavit nisi semper donaverit. Peto ut accipiam, & cum accepero, rursus peto, &c. Hier. Epist.

towards perfection, to finish what was begun, and so to proceed from the *beginning of faith in vocation* to the *end of faith in salvation*, the Spirit of Christ working *in us*, as he himselfe did work for us unto a *consummatum est*, saving to the uttermost those that come unto God by him, *Phil. 1.6. 1 Pet. 9.10. Heb. 13.21. Eph. 4.13. Heb. 7.25.*

And by this meanes the *native obstinacy* of the will both in and after conversion is subdued, so that it neither doth nor can overcome the grace of God working effectually with his word: First, because of the *purpose of God*, to shew mercy where hee will shew mercy, which can in no wise be resisted. Secondly, because of the *power of God*, in the effectually applying of that mercy unto the soules of men with admirable *sweetnesse*, with undeniable *evidence*, with ineffable *perswasion*, with omnipotent and invincible *energie*, which no hardnesse of heart is able to refuse, because the proper operation of it is to take away that hardnesse which would refuse it, and that by an act of equall power with that *whereby Christ was raised from the dead*, which all the world was not able to hinder or prevent, *Eph. 1.19. Col. 2.12. 1 Pet. 1.5.* Thus we see though wee desire, and endeavour, and purpose, and covenant conversion and amendment of life: yet the whole progresse of conversion, our promises, our covenants, our abilities, our sufficiencies to make good any thing, doe all receive their stability from the grace of God.

§ 11.

From whence wee learne : First, Not to put confidence

confidence in our own studies, vows, purposes, promises of new obedience: *Every man is a liar*; no sooner left unto himselfe, but hee becomes a miserable spectacle of weaknesse and mutability. Even *Adam* in innocency when hee was to bee supported and persevere by his own strength, though hee had no sinne or inward corruption to betray him, how suddenly was he thrown down from his excellency by Satan with a poore and slender temptation? how strangely did a creature of so high and noble a constitution exchange *God* himselfe for the *fruit* of a tree, believe a *Serpent* before a *Maker*, and was so miserably cheated as to suppose that by casting away *Gods Image*, he should become the more like him? Who could have thought that *David* a man after *Gods* own heart, with one miscarrying glance of his eye should have been plunged into such a gulf of sinne and misery as he fell into? that so spirituall and heavenly a soule should be so suddenly overcome with so sensuall a temptation? that so mercifull and righteous a man should so greatly wrong a faithfull servant as he did *Uriah*, and then make the innocent blood of him whom hee wronged, a mantle to palliate and to cover the wrong, and make use of his fidelity to convey the letters and instructions for his own ruine? Who could have thought that *Lot*, so soone after he had been delivered from fire and brimstone, and vexed with the filthy conversation of the *Sodomites*, should bee himselfe inflamed with unnaturall, incestuous lust? who could have suspected,

Vide Aug. de
corrupt. & grat.
cap. 11.

Vt Bellesophon
litteras in seip-
sum scriptas se-
rebat. Homer.
Iliad. 2. & Plu-
tarch. de Curi-
ositate.

suspected, that *Peter* who had his name from a Rock, should be so soone shaken like a Reed, and after so solema a protestation not to forsake Christ though all else should, to bee driven with the voice of a *Maide* from his stedfastnesse, and with oaths and curses be the first that denied him? Surely every man in his best estate is altogether vanity.

Therefore it behoveth us to be alwayes humbled in the sight of our selves, and to be jealous
 1. Of our originall *impotency* unto the doing of any good, unto the forbearing of any evill, unto the repelling of any temptation by our own power: *In his own might shall no man be strong*, 1 Sam. 2. 9. To bee a *sinner* and to be without strength, are termes equipollent in the Apostle, Rom. 5. 6. 8. Nay, even where there is a will to doe good, there is a defect of power to perform it, Rom. 7. 18. our strength is not in our selves, but in the Lord and in the power of his might, and in the working of his Spirit in our inner man, Eph. 6. 10. 3. 16. Phil. 4. 13. If but a good thought arise in our minde, or good desire and motion bee stirring in our heart, or a good word drop from our lips, we have great cause to take notice of the grace of God that offered it to us, and wrought it in us, and to admire how any of the fruit of *Paradise* could grow in so heathy a *wildernesse*.

2. Of our naturall *antipathy* and reluctancy unto holy duties; our aptnesse to draw back towards perdition; to refuse and thrust away the offers
 and

and motions of grace; our rebellion which ariseth from the law of the *members* against the law of the *minde*; the continuall droppings of a corrupt heart upon any of the tender buds and sproutings of piety that are wrought within us; our aptnesse to bee weary of the yoke, and to shake of the burden of Christ from our shoulders, *Esay* 43. 22; our naturall levity and inconstancy of spirit in any holy resolutions, continuing but as a *morning dew*, which presently is dried up, beginning in the spirit and ending in the flesh, having interchangeable fits of the one and the other, like the *Polypus*, now of one colour, and anon of another; now hot with zeale, and anon cold with secutity; now following *Moses* with Songs of Thanksgiving for Deliverance out of *Egypt*, and quickly after thrusting *Moses* away, and in heart returning unto *Egypt* againe. Such a discomposednesse and naturall instability there is in the spirit of man, that like strings in an instrument, it is apt to be altered with every change of weather, nay while you are playing on it, you must ever and anon bee new tuning it; like water heated, which is alwayes offering to reduce it selfe to its own coldnesse. No longer *Sun*, no longer *light*; no longer *Christ*, no longer *grace*: If his back be at any time upon us, our back will immediately be turned from him, like those forgetfull Creatures in *Seneca*, who even while they are eating, if they happen to look aside from their meat, immediately lose the thoughts of it, and goe about seeking for more.

Πολύπους τὸς
τρόπος, vid A-
thenenm. lib. 7.
cap. 19. Tertull.
de pallio, cap. 3.
Plutarch. qu.
nit. μοχθη-
ροὶ τὸ βέλαιον
ἐκ ἔχουσιν, ὅδε
γὰρ αὐτοῖς δι-
αμύνεσθαι ὁμο-
οὶ ὄντες. Arist.
Ethic lib. 8. σα-
σιδᾶται αὐτῶν
ἢ ψυχῇ, lib. 9.
c. 4. Hoc habent
inter cetera bo-
ni mores, pla-
cent sibi & per-
manent. Levis
est malitia, sepe
mutatur. Senec.
Epist. 47. Maxi-
mum indici-
um est male
mentis, fluctua-
tio, Epist. 120.

* *Lege Imperiali interdicti vini, olei, liquaminis exportatio, ne Barbari gustu illecti promptius invaderent fines Romanorum. Leg. i Cod. quæ Res exportari non debeant. Et apud Chineses, exeteri in lica Regni interiora non admittuntur, tantum in oris maritimis conceditur commercium. Boteus in Catalog. Imperiorum.*

3. Of the manifold decayes and abatements of the grace of God in us, our aprnesse to leave *our first Love, Revel. 2. 4.* How did *Hezekiah* fall into an *impolitick vainglory* *, in shewing all his Treasures unto the Ambassadors of a forraign Prince, thereby kindling a *desire* in him to be master of so rich a Land, as soone as God left him unto himselfe? *2 King. 20. 12, 13.* How quickly without continuall husbandry will a *Garden* or *Vineyard* be wasted and overgrown with weeds? How easily is a *ship* when it is at the very shore, carried with a storme back into the Sea againe? How quickly will a curious *watch* if it lie open, gather dust into the wheeles and bee out of order? Though therefore thou have found sweetnesse in Religion; joy in the holy Spirit; comfort, yea heaven in good duties; power against corruptions, strength against temptations, triumph over afflictions, assurance of Gods favour, vigour, life, and great enlargement of heart in the wayes of godlinesse; yet for all this be not high-minded, but feare. Remember the flower that is wide open in the morning when the Sunne shines upon it, may be shut up in the evening, before night come. If the Sunne had not stood still, *Ioshua* had not taken vengeance on the enemy, *Iosh. 10. 13.* and if the Sunne of righteousness doe not constantly shine upon us and supply us, wee shall not be able to pursue and carry on any victorious affections. While God openeth his hand thou art filled, but if he withdraw his face, thou wilt be troubled againe, *Psal. 104. 28, 29.* Therefore take heed of resting

on

on thine owne wisdom or strength. Thou mayst after all this grieve the Spirit of God, and cause him to depart and hide himselfe from thee: thou mayst fall from thy stedfastnesse, and lose thy wonted comforts; thou mayst have a dead winter upon the face of thy conscience, and bee brought to such a sad and disconsolate condition, as to conclude that God hath *cast thee out of his sight*, that he hath *forgotten to be gracious*, and hath *shut up his loving kindnesse in displeasure*; to roare out for anguish of spirit as one whose *bones are broken*; thy soule may *draw nigh to the grave*, and thy life to the destroyers, and thou mayst finde it a wofull and almost insuperable difficulty to recover thy life and thy strength again. It was so with *Iob*, chap. 10. 16, 17. chap. 13. 26. 27. 28. chap. 16. 9, 13. chap. 30. 15, 31. It was so with *David*, *Psal.* 51. 8. *Psal.* 77. 2, 3, 4. It was so with *Heman*, *Psal.* 88. and diverse others. See *Iob* 33. 19, 21. *Psal.* 102. 3, 11. *Esay* 54. 6, 11. *Ion.* 2. 3, 4. Therefore we should still remember in a calme to provide for a storme; to stirre up the graces of God continually in our selves that they be not quenched, *2 Tim.* 1. 6. So to rejoyce in the Lord, as withall to *work out our salvation with fear and trembling*, *Psal.* 2. 11. *Phil.* 2. 12. 13. never to let the grace of God puffe us up, or make us forgetfull of our own weaknesse; but as the Apostle saith of himselfe in regard of Gods grace, *when I am weak then am I strong*, *2 Cor.* 12. 10. so to say of our selves in regard of our own naturall corruption, *when I am strong then I am weak.*

M m m

Secondly,

§ 12.

Secondly, This must not so humble us as to deject and dismay us, or make us give over the hope of holding out to the end, when our nature is so weak, our enemies so strong, our temptations so many: but we must withall be quickened by these considerations, with prayer to implore, and with faith to rely on and draw strength from the word, and grace of God, to have alwayes the window of the soule open towards the Sunne of righteousness, whereby the supplies of his grace to prevent, excite, assist, follow, establish us, and carry on every good thing which he hath begun for us, may be continually admitted. This is one of the most necessary duties for a Christian, to hold constant and fixed purposes in godlinesse: the Scripture frequently calls upon us for them, that *with purpose of heart wee would cleave unto God*, *Act. 11. 23.* That we would *continue in the grace of God*, *Act. 13. 43.* that we would be *rooted and grounded in love*, *Eph. 3. 17.* that we would *hold fast the profession of our faith without wavering*, *Heb. 10. 23.* that we would be *stedfast and unmovable, alwayes abounding in the work of the Lord*, *1 Cor. 15. 58.* that we would look to our selves that wee may not lose the things which wee have wrought, *2 Ioh. ver. 8.* that we would *hold fast and keep the works of Christ unto the end*, *Revel. 2. 25, 26.* and it is that which godly men are most earnestly solicitous about, and doe strive unto with greatest importunity: *I have purposed that my mouth shall not transgresse*, *Psal. 17. 3.* *unite my heart to feare thy name*, *Psal. 86. 11.* *My heart is fixed O God, my heart*

heart is fixed, I will sing and give prayse, *Psal.* 57.7. Therefore in this case it is necessary for us to draw nigh unto God, who onely can ratifie all our pious resolutions, who giveth *power to the faint*, and to them that have no power encreaseth strength, *Esay* 40. 29. who onely can settle and stablish the hearts of men, *1 Pet.* 5.10. The conscience of our *duty*, the sense of our *frailty*, the power, malice, and cunning of our *Enemies*, the obligation of our *Covenant*, should direct the soule perpetually unto God for the supply of his grace, that that may in all our weaknesses be sufficient for us, and hold us up that we may be safe as the Psalmist speaks, *Psa.* 119. 117. and may never through infirmity or unstableness of spirit violate our own resolutions.

Thirdly, This is matter of great *comfort* unto the godly, that in the midst of so many temptations, snares, impediments, amongst which we walk, not only the safety of our *soules*, and security of our eternall *salvation*; but even our *present condition* in this life, our *conversion*, our obedience, all our pious purposes of heart, all the progresse we make in a holy *conversation*, doe not depend upon the *weaknesse* and uncertainty of a *humane will*, but upon the infallible *truth*, the constant *promise*, the immutable *purpose*, the invincible *power*, the free *love*, the absolute *grace*, the omnipotent *wisdom* and *working* of God, who doth whatsoever he pleaseth both in heaven and earth, and worketh all things by the counsell of his own will, *I the Lord change not*, therefore you *Sonnes of*

§. 13.

M m m 2

Jacob

Jacob are not consumed, *Mal. 3. 6.* We poore and weak men change with every winde, strong to day and weak to morrow : fixed and resolute to day, shaken and staggering to morrow : running forward to day, and revolting as fast to morrow : no hold to be taken of our promises, no trust to bee given to our Covenants. Like *Peter* on the water, we walk one step and we sink another. All our comfort is this, our strength and standing is not founded in our selves, but in the rock whereon we are built, and in the power of God, by which we are kept through faith unto salvation, out of whose hands none are able to pluck us; our very actions are wrought in us, and carried on unto their end by the power of *Christ*, who hath mercy, wisdom, and strength enough to rescue us, as from the power of hell and death, so from the danger of our own fickle and froward hearts. To see a man when hee is halfe a mile from his enemy draw a sword to encounter him, or take up a stone to hit him, would bee but a ridiculous spectacle : for what could he doe with such weapons by his own strength at such a distance? But if he mount a canon, and point that levell against the enemy, this we doe not wonder at though the distance be so great : because though the action be originally his, yet the effect of it proceedeth from the force of the materials and instruments which he useth, to wit, the powder, the bullet, the fire, the canon. It seemed absurd in the eye of the enemy for little *David* with a Shepherds bagge and a sling to goe against *Goliath* an armed Gyant: and it produced in his

his proud heart much disdain and insultation, 1 Sam. 17. 41, 42, 43. But when wee heare *David* mention the name of God, in the strength and confidence whereof he came against so proud an enemy, this makes us conclude weake *David* strong enough to encounter with great *Goliath*. It is not our own strength, but the love of God which is the foundation of our triumph over all enemies, Rom. 8. 38. 39.

But some will then say, then we may be secure; If Gods grace and power be our alone strength, then let us commit our selves and our salvation unto him, and in the meane time give over all thoughts and care of it our selves, and live as wee list; no act of ours can frustrate the counsell or the love of God. To this we answer with the Apostle, *God forbid*. Though the enemies of *Free Grace* doe thus argue, yet they who indeed have the grace of God in their hearts, have *better learned Christ*: For it is against the formall nature of the grace and Spirit of Christ to suffer those in-whom it dwelleth to give over themselves unto security and neglect of God: for grace is a *vitall* and *active principle*, and doth so work *in us*, as that it doth withall dispose and direct *us unto working to*. The property of grace is to fight against and to kill sinne, as being most extremely contrary unto it; and therefore it is a most irrationall way of arguing to argue from the being of grace to the

morem peccato, quid aliud faciemus si vivemus in eo nisi ut Gratia simus Ingrati? neque enim qui laudat beneficium in medicina, prodesse sibi vult, &c. Quos prescivit ut predestinaret, predestinavit ut vocaret, vocavit ut justificaret, justificavit ut glorificaret, Aug. de Spiritu & liter. cap. 3. 5. 6. 30.

Doctrina istiusmodi apta nata est ad securitatem omnis Religionis pestem & perniciem hominibus ingenerandam, &c. Remonstr. in Scriptis Dogmaticis circa artic. 5. pag. 299.

Nos autem dicimus humanam voluntatem sic divinitus adjuvari ad faciendam iustitiam— ut accipiat Spiritum Sanctum quo fiat in animo eius delectatio dilectioque summi illius & incommutabilis Boni—

Cum id presterit Gratia ut

life

life of sinne. How shall we that are dead to sinne, live any longer therein? Rom. 6. 2. If we be dead to sinne, this is argument enough in the Apostles judgement, why we should set our affections on things above, Col. 3. 2. 3. The grace of God doth not only serve to bring salvation, but to teach us to deny ungodlinesse and worldly lusts, and to live soberly, righteously and godly, in this present world, Tit. 2. 11. 12. He who hath decreed salvation as the end, hath decreed also all the antecedent meanes unto that end to be used in a manner suteable to the condition of reasonable and voluntary agents: unto whom it belongs, having their minds by grace illightned, and their wills by grace prevented, to cooperate with the same grace in the further pursuance of their salvation. And if at any time corruption should in Gods children abuse his grace and efficacy unto such presumptuous resolutions, they would quickly rue so unreasonable and carnall a way of arguing, by the wofull sense of Gods displeasure in withdrawing the comforts of his grace from them, which would make them ever after take heed how they turned the grace of God into wantonnesse any more. Certainly, the more the servants of God are assured of his assistance, the more carefull they are in using it unto his own service. Who more sure of the grace of God then the Apostle Paul, who gloried of it as that that made him what he was, By the grace of God I am that I am; who knew that Gods Grace was sufficient for him; and that nothing could separate him from the love of Christ; who knew whom he had believed

lieved, and that the *grace of the Lord was exceeding abundant towards him* ? and yet who more tender and fearefull of sinne ? who more set against corruption ? more abundant in duty ? more pressing unto perfection, then he ? This is the nature of grace to animate and aſtuate the faculties of the ſoule in Gods ſervice, to ratifie our Covenants, and to enable us to performe them.

Fourthly, As it is ſingular comfort to the ſervants of God, That *their own wills* and purpoſes are in Gods keeping, and ſo they cannot ruine themſelves : ſo is it alſo, That *all other mens wills* and reſolutions are in Gods keeping too, ſo that they ſhall not be able to purpoſe or reſolve on any evill againſt the Church, without leave from him. So then firſt, when the rage and paſſions of men break out, Tribe divided againſt Tribe, brother againſt brother, father againſt child, head againſt body; when the band of unity which was wont to knit together this flouriſhing Kingdom, is broken like the Prophets ſtaffe, and therewithall the Beauty of the Nation miſerably withered and decayed (for theſe two goe ſtill together, *Beauty and Bands*, Zach. 11. 10, 14.) we muſt look on all this as Gods own work. It was he that ſent an evill ſpirit between Abimelech and the men of Shechem for the mutuall puniſhment of the ſinnes of one another, Iudg. 9. 23. It was he who turned the hearts of the Egyptians to hate his people and to deale ſubtilly with them, Pſal. 105. 25. He ſent the Aſſyrian againſt his people giving him a charge to take the ſpoyle and the prey, and to tread them down like

§. 14.!

like the mire of the streets, *Esay* 16.6. He appointed the sword of the King of *Babylon*, by his overruling direction to goe against *Judah* and not against the *Ammonites*, *Ezek.* 21.19 22. He by the secret command of his providence marked some for safety, and gave commission to kill and slay others, *Ezek.* 9.4, 5. It is he who giveth *Jacob* for a spoyle and *Israel* to the robbers, and powreth out upon them the strength of battell, *Esay* 42.24, 25. If there be evill in a City, in a Kingdome, the Lord hath done it, *Amos* 3.6. *Esay* 45.7. This consideration is very usefull both to humble us, when we consider that God hath a controversie against the Land, and that it is he whom we have to do withall in these sad commotions that are in the Kingdomes; and to quiet and silence us, that we may not dare murmur at the course of his wise and righteous proceedings with us: and to direct us with prayer, faith, and patience, to implore, and in his good time to expect such an issue and close as we are sure shall be for his own glory, and for the manifestation of his mercy towards his people, and his Justice towards all that are implacable enemies unto *Sion*.

2. In the troubles of the Church this is matter of singular comfort, that however enimies may say. This and that we will doe, hither and thither we will goe; though they may combine together and bee mutually confederate, *Psal.* 83.2, 5. and gird themselves, and take counsell, and speak the word, yet in all this God hath the casting voyce. There is little heed to be given unto what *Ephraim* saith, except

except God say the same : without him whatsoever is counselled, shall come to nought; whatsoever is decreed or spoken, shall not stand, *Esay* 8. 9, 10. we have a lively *Hypotyposis* or description of the swift, confident and furious march of the great Host of *Senacharib* towards *Ierusalem*, with the great terrors and consternation of the Inhabitants in every place where they came, weeping, flying, removing their habitations, *Esay* 10. 28, 29, 30, 31. and when he is advanced unto *Nob*, from which place the City *Ierusalem* might be seen, he there shook his hand against *Ierusalem*, threatening what he would doe unto it. And then when the waters were come to the very neck, and the *Assirian* was in the high of pride and fury, God sent forth a prohibition against all their resolutions, and that huge Army which was for pride and number, like the thick Trees of *Lebanon*, were suddenly cut down by a mighty one, to wit, by the Angel of the Lord, vers. 33. 34. compared with *Ezek.* 31. 3, 10. *Esay* 17. 12, 13, 14. 37. 36. therefore,

3. Our greatest businesse is to apply our selves to God, who alone is the Lord that bealeth us, who alone can joyne the two sticks of *Ephraim* and *Iudah*, and make them one, *Exod.* 15. 26. *Ezek.* 37. 19. that he would still the raging of the Sea, and command a calme againe. He can say, *Ephraim* shall say thus and thus; hee hath the hearts of Kings, and consequently of all other men in his hands, *Prov.* 21. 1. and he can turn them as rivers of water, which way soever he will, as men by art can derive waters and divert them from one course to

N n n

another

Herodot. lib. 1.
 Xenophon. Cy-
 ropæd. lib. 7. Sa-
 lianus. Anno
 mundi 3515.
 § 5. & 3516.
 § 22. Sir W. Ra-
 leigh, lib. 3. cap.
 3. § 5.

another (as they did in the Siege of *Babylon*, as Historians tell us, whereunto the Scripture seemeth to referre, *Esay* 43. 15, 16. *Esay* 44. 27, 28. *Ier.* 50. 38. *Ier.* 51. 36.) he can sway, alter, divert, overrule the purposes of men as it pleaseth him, reconciling Lambs and Lions unto one another, *Esay* 11. 6. making *Israel*, *Egypt*, and *Assyria* agree together, *Esay* 19. 24, 25. hee can say to *Balaam* Blessè, when his minde was to Curse, *Iosh.* 24. 10. he can turn the wrath of *Laban* into a covenant of kindnesse with *Iacob*, *Gen.* 31. 24, 44. and when *Esau* had advantage to execute his threats against his brother, he can then turne resolutions of cruelty into kisses, *Gen.* 33. 4. and when *Saul* hath compassed *David* and his men round about, and is most likely to take them, he can even then take him off by a necessary diversion, 1 *Sam.* 23. 26, 27, 28. This is the comfort of Gods people, That what ever men say, except God say it to, it shall come all to nothing. He can *restrain the wrath of men* whensoever it pleaseth him, and he will doe it, when it hath proceeded so farre as to *glorifie his power*, and to make way for the more notable *manifestation of his goodnesse* to his people, *Psal.* 76. 10. And thus farre of Gods answer to the Covenant of *Ephraim*. They promised to renounce Idols, and here God promiseth that they shall renounce them.

§ 15.

Now there are two things more to be observed from this expression, what have I to doe any more with Idols? 1. That in true Conversion God maketh our speciall sinne to be the object of our greatest

greatest detestation : which point hath been opened before. 2. From those words *any more*, That the nature of true repentance is *To break sin off*, as the expression is, *Dan. 4. 27.* and not to suffer a man to continue any longer in it, *Rom. 6. 1, 2.* It makes a man esteeme *the time past sufficient* to have wrought the will of the Gentiles, *1 Pet. 4. 2, 3.* and is exceeding thrifty of the time to come, so to redeem it as that God may have it all: doth not linger, nor delay, nor make objections, or stick at inconveniences, or raise doubts whether it be seasonable to goe out of *Egypt* and *Sodome* or no : Is not at the sluggards language *modo & modo*, a little more sleep, a little more slumber: nor at *Agrippas* language *almost thou persuadest me* : nor at *Felix* his language, *when I have a convenient season I will send for thee* : but immediatly resolves with *Paul* not to conferre with flesh and blood, *Gal. 1. 16.* and makes haste to flie from the wrath to come, while it is yet to come, before it overtake us, *Luk. 3. 7.* doth not make anxious or cavilling questions, *what shall I doe for the hundred talents?* How shall I maintaine my life, my credit, my family? how shall I keep my friends? how shall I preserve mine interests, or support mine estate? but ventures the losse of all for the excellency of the knowledge of Christ, *Matth. 13. 46. Phil. 3. 7, 8.* is contented to part with a skie-full of Starres for one Sunne of Righteousnesse. The Converts that returne to Christ, come like *Dromedaries*, like *Doves*, like *Ships*; no wings, no sailes can carry them fast enough from their former courses unto him,

Non erat omnino quod responderem veritate convictus, nisi tantum verba lenta & somnolenta, modo, ecce modo, sine paululus, Sed modo & modo non habebant modum, Aug. confess lib. 8. c. 5. Da mihi castitatem & continentiam, sed noli modo; timebam ne me cito exaudires, & cito sanares, Ibid. cap. 7.

Esa. 60. 6, 7, 8, 9. Abraham is up betimes in the morning though it be to the sacrificing of a Son, Gen. 22. 3. David makes haste, and delays not when he is to keep Gods Commandements, Psal. 119. 60. when Christ called his Disciples, immediately they left their nets, their Ship, their Father, and followed him, Matth. 4. 20, 22. This is the mighty power of Repentance; It doth not give dilatory answers, It doth not say to Christ, goe away now, and come to morrow, then I will heare thee; I am not yet old enough, or rich enough, I have not gotten yet pleasure, or honour, or profit, or preferment enough by my sinnes; but presently it heares and entertaines him. I have sinne enough already to condemn, to shame, to slay me; I have spent time and strength enough already upon it, for such miserable wages as shame and death come to; Therefore I will never any more have to doe with it. This is the sweet and most ingenuous voyce of Repentance; The thing which I see not, Teach me, and if I have done iniquity, I will doe no more, Iob 34. 32. There is no sinne more contrary to repentance then Apostacie: for godly sorrow worketh Repentance unto salvation which the soule never finds reason to repent of, 2 Cor. 7. 10, 11. Let us therefore take heed of an evill heart of unbelieve in departing from the living God, Heb. 3. 12. and of drawing back unto perdition, Heb. 10. 39. of dismissing our sinnes, as the Jewes did their servants, Ier. 34. 16. and calling them back again: for Satan usually returnes with seven more wicked spirits, and maketh the last state of such a man worse then the first,

first, *Luk. 11. 25.* Ground which hath been a long time laid down from tillage unto pasture, if afterwards it bee *new broken*, will bring a much greater crop of corne, then it did formerly when it was a common field. And so the heart which hath been taken off from sinne, if it returne to it againe, will bee much more fruitfull then before. As *lean bodies* have many times the *strongest appetite*, so lust when it hath beene kept leane, returns with greater hunger unto those objects that feed it. A *streame* which hath been *stopped*, will runne more violently being once opened againe. Therefore in Repentance wee must shake hands with sinne for ever, and resolve never more to tamper with it.

Now in that the Lord saith, *I have heard him and observed him*: wee learn hence: First, That God heareth and answereth the *prayers* only of *penitents*. When a man resolves I will have *no more* to doe with sinne, then, not till then, doth his prayer finde way to God. Impenitencie clogs the wing of devotion, and stops its passage unto Heaven. The *person* must be accepted before the *petition*: *Christ Iesus* is the *Priest* that offereth, and the *Altar* which sanctifieth all our services, *1 Pet. 2. 5.* *Esay 56. 7.* And *Christ* will not be their *Advocate* in *Heaven*, who refuse to have him their *King* on *earth*. The Scripture is in no point more expresse then in this. *If I regard iniquity in my heart, the Lord will not heare me*, *Psal. 65. 18.* Prayer is a powring out of the heart; if iniquity be harboured there, prayer is obstructed, and if it doe break out

§. 16.

Solemnē erat eos quibus pura manus non erant sacris arceri, Brillon, de formul. lib. 1.

Κεγόμην δ' ἀνιπποῖσι Δὴ λείβειν αἰδοῦμαι οἴον

Ἀζομαι ἔδε πη δὲ κελαινεῖται Κερίωνι Ἀματι κ' λυθρον πεπαλόν μιν δ' ἔχεται αὐτῶν, *Homer. Iliad. 3.*

Etiam Impia initiationes arcent profanos, Tertul. Apol. *Quantum à preceptis tantum ab auribus dei longe sumus*, Tertul.

out, it will have the sent and savour of that iniquity upon it. *The sacrifice of the wicked is an abomination to the Lord, Prov. 15. 8.* both because it is impure in it selfe, and hath no Altar to sanctifie it. *He that turneth away his eare from hearing the Law, even his prayer shall be an abomination, Prov. 28. 9.* Great reason that God should refuse to heare him who refuseth to heare God; that hee who will not let God beseech him (as hee doth in his word, *2 Cor. 5. 20.*) should not be allowed to beseech God, *Prov. 1. 24. 28. Esay 1. 15. His eare is not heavie that it cannot heare, but iniquitie separates between us and him, and hides his face that hee will not heare, Esay 59. 1, 2. Ezek. 8. 18. God heareth not sinners, Iob. 9. 31.* the prevalency of prayer is this that it is the prayer of a righteous man, *Iam. 5. 16.* And indeed no wicked man can pray in the true and proper notion of prayer. It is true, there is a kinde of prayer of nature, when men cry in their distresses unto the God and Author of nature, for such good things as nature feeleth the want of, which God in the way of his generall providence and common mercies is sometimes pleased to answer suteably to the naturall desires of those that ask them. But the prayer of faith (which is the true notion of prayer, *Rom. 10. 14. Iam. 5. 15.*) goes not to God as the Author of nature, but as the God of grace, and the Father of Christ, and doth not put up meer naturall, but spiritual requests unto him as to an heavenly Father, which requests proceed from the spirit of grace and supplication, teaching us to pray as we ought,

Zach.

Zach. 12.10. Rom. 8.26,27. Gal. 4.6. So that they who have not the spirit of Christ enabling them to cry *Abba Father*, are not able to pray a prayer of faith. Prayer hath two wills concurring in it when ever it is right, *Our will* put forth in *desires*, and *Gods will* respected as the rule of those desires: for we are not allowed to desire what wee will our selves of God, but we must ask according to *his will*, 1 Ioh. 5.14. Now whensoever *impenitent* sinners pray for *spirituall* things, they doe ever pray contrary to one of these Two wills: when they pray for *mercy* and *pardon*, they pray against *Gods will*, for that which God will not give: for *mercy* is proposed to, and provided for those that *for-sake sinne*, Prov. 28.13. hee who choseth to hold fast sinne, doth by his *own election* forsake mercy: for the *goodnesse* of God leads to *repentance*, Rom. 2.4. Gods mercy is a *holy mercy*. It will *pardon sinne* forsaken, but it will not *protect sinne retained*. Again, when they pray for *grace*, they pray against *their own will*, for that which they themselves would not have: It is impossible that a man should formally will the *holding fast* and continuing in *sinne* (as every impenitent man doth) and with the same will should truly desire the *receiving of grace*, which is destructive to the continuance of sinne: and if a wicked man doe truly will the *grace* of God when he prays for it, why doth he *refuse* the same grace, when he heareth it in the Ministry of the Word offered unto him? If God offer it, and he desire it, how comes it not to be received? Certainly there is not any thing in the corrupt heart

Gemeudi & interpellandi inspirans affectum, Aug. epist. 105. Inspirans desiderium etiam adhuc incognitum tante rei, quam per patientiam expectamus, Epist. 121. cap. 15.

Interdum obnixè petimus, quod recusaremus si quis offerret—multa videri volumus velle, sed nolumus—Sæpe aliud volumus, aliud optamus. At verum ne Biliis quidem dicimus, Senec. Epist. 95.

heart of man by nature which can willingly close with any sanctifying grace of the Spirit of Christ. *Self-deniall* is a concomitant in all Acts of *grace*, and *self-seeking* in all Acts of *lust*; and therefore where there is nothing but lust, there can be no reall volition of grace which is so contrary unto it.

§. 17.

This teacheth us to have *penitent* resolutions, and *spirituall aimes* in all our prayers, if we would have them prevaile at the throne of grace. We are now under the heavy calamity of a Civill warre: And very desirous we are it should be removed; we suffer and languish, and fret, and pine away, and we complaine everywhere of want, and violence. But who set themselves to cry mightily to God, and call upon their soule as the Marriners upon *Jonah*, *O thou sleeper, what meanest thou, arise, call upon God?* Haply we goe so farre, we pray too, and yet receive no answer, because we *ask amisse*, *Iam. 4. 1, 2, 3.* wee are troubled that our *lusts* are abridged of their fuell, or that our *nature* is deprived of her necessities, and for these things wee pray. But till our troubles bring us to seek God more then our selves; make us more sensible of his *wrath* then of our own *wants*; more displeased at what *offends him*, then at what pincheth and *oppresseth our selves*; we cannot promise our selves an answer of peace. The *Marriners* cryed, and the Tempest continued still, *Jonah* was to be cast over; so long as there was a fugitive from God in the Ship, the storme would not cease. Never can we promise our selves any comfortable fruit of our
prayer

prayers, till the aime of them is *spirituall*, that God may be honoured, that his *Church* may be cleansed and reformed, that our *lives* may be amended, that whatsoever forsakes God in us may be cast away. Till Gods whole work be performed upon Mount Sion & upon Ierusalem, we cannot promise our selves that he will call in his Commission & Charge to take the spoile and the prey, *Esay* 10. 12. And therefore our greatest wisdome is to consider what God calls for, to make it our prayer, and endeavours, that his will and counsell may be fulfilled; the more wee make God our end, the sooner we shall recover our peace againe.

Secondly, We learn, that our *performance of duty*, doth depend much upon Gods *hearing and answering of prayer*. Ephraim will have no more to doe with Idols, because God hath heard him. Prayer is the *key of obedience*, and the introduction unto duty. The principles of duties are, *wisdome* to know and order them; *will* to desire and intend them; *strength* to performe and persevere in the doing of them: And all these are the produ&t of Prayer. If any want *wisdome*, let him ask it of God, *Iam.* 1. 5. so Solomon did, *1 Kings* 3. 9. and who am I, and what is my people saith David, that wee should bee able to offer so willingly? for all things come of thee, *1 Chron.* 29. 14. and the Apostle prayes for the *Ephesians* that God would grant them to be *strengthened with might* by his Spirit in the inward man, *Eph.* 3. 16. the *principles of duty* are the *fruits of prayer*, and therefore the performance of duty doth much depend on the

Ooo

hearing

2. 18.

§. 19.

hearing and answering of prayer.

Thirdly, We learn from *Gods observing*, or having a carefull and vigilant eye upon *Ephraim*, That when we renounce all carnall and sinfull confidence, and cast our selves wholly upon God, engaging his eye of favour and providence unto us, this will be a most sufficient protection against all the cruelties of men. One would think when we heare a *sword* threatned, dashing of Infants, ripping of women, the Prophet should have called on them to *take* unto them *weapons* to make resistance (and certainly the use of meanes in such cases is necessary; the sword of the *Lord* doth not exclude the sword of *Gedeon*.) One would think, *Take to you words*, were but a poore preparation against a destroying enemy: yet this is all that the Prophet insists on; when the *Afsirian* comes against you, doe you *Take* with you words; your *lips* shall be able to defend more then his *Armies* can annoy. Words uttered from a penitent heart in time of trouble unto God, are stronger then all the preparations of flesh and blood, because that way as *prayer* and repentance goe, that way *God* goeth too. *Amalek* fights, and *Moses* speaks unto God in behalfe of *Israel*, and the lifting up of his hands prevailes more then all the strength of *Israel* besides, *Exod.* 17. 11. 12. *One man* of *God* that knowes how to manage the cause of *Israel* with him, is the *Chariots* and *horsemen* of *Israel*, *2 Sam.* 2. 12. What huge *Armies* did *Asa* and *Iehoshaphat* vanquish by the power of prayer? *2 Chron.* 14. 11. 20. 23, 25. Till God forbid prayer,

as

as he did to *Jeremy, Jer. 7. 16. 11. 14.* and take of the hearts of his servants from crying unto him in behalfe of a people, we have reason to hope that he will at last think thoughts of mercy towards them. *Exod. 32. 10, 14.* and in the meane time, when they are reduced to the condition of *fatherlesse children*, he will be a *Guardian* unto them; his eye of providence and tuition will observe them, and take care of them; *He is the Father of the fatherlesse, and Iudge of the widdow, even God in his holy habitation, Psal. 68. 3.*

Now in that he saith, *I am a green firre-tree*, It is a promise made in opposition to all the vaine succors which they relyed on before, intimating that in stead of them he would be their defence and shelter, that they should not need to hide themselves under such narrow refuges. Whatsoever humane wisdom, wealth, power, or other outward meanes men have to defend themselves withall, yet they shall never finde any true and solid protection but in and from God after sound conversion unto him. The *firre-tree Pliny* saith, casteth not its leaves, & so yeelds a perpetuall shade both in winter and in summer. To note that sound conversion yeeldeth comfort in all conditions of life. *Though the earth be removed, and the mountaines carried into the midst of the Sea, &c. Psal. 46. 2, 3. Habac. 3. 16, 17, 18.* However it be, God is good to Israel, and it shall goe well with the righteous; he will be for a sanctuary to his people that they need not be affraid, *Esay 8. 12, 13, 14.* If you wou'd have your hearts above all the troubles of the world, get under

der this *firre-tree*, cast you selves under this protection, get into the *Chamber* of Gods providence and promises, and then though the troubles of the world may strip you of all outward comforts, yet God will be all unto you.

Lastly, in that hee saith, *From me is thy fruit found*: We learn, that though good works be *Ours* when they are done by us, yet they come *from God* who enableth us to doe them; *we beare* them, but *God worketh* and produceth them in us: The *duty* is *ours*, but the *efficacy* and blessing is *his*. This falleth in with what hath been handled in the first Doctrine; and therefore I shall say no more of it.

THE



THE SEVENTH SERMON.

H O S E A Chap. 14. ver. 9.

9. *Who is wise, and he shall understand these things? Prudent, and he shall know them? for the wayes of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.*



Hese words are a most pathetical close, and as it were a *Seale* which the Prophet setteth to all the Doctrin of his whole book, and to the course of his ministry; implying, first, A strong *asseveration* of the truth of all those things which he had in the name of God delivered unto them. Secondly, An elegant and forcible *excitation* of the people unto a sad and serious pondering of them, laying to heart the sins therein charged, the duties therein required, the judgements therein threatned, the blessings therein promised. And withall thirdly, a tacit *complaint* of the paucity of those who were wise unto salvation, and of the

§. 1.

the desperate use which wicked men make of the word of God, and the Ministry of his grace; namely, to stumble at it, and to turne it unto themselves into an occasion of ruine.

who is wise, and he shall understand, &c.] The interrogation is first a secret *exprobration* of folly unto his hearers, or the greatest part of them: for so this kinde of *interrogation* doth frequently in Scripture intimate either a *negation*, or at least the *rarenesse* and difficulty of the thing spoken of: as *who hath known the minde of the Lord?* 1 Cor. 2. 16. *who shall lay any thing to the charge of Gods Elect?* Rom. 8. 33. These are *negatives*. *who knoweth the power of thine anger?* Psal. 90. 11. *who amongst you will give eare to this?* Esay 42. 23. *who hath believed our report?* or to whom is the arme of the Lord revealed? Esay 53. 1. These are *Restrictives*. Who? that is, few or none are such. Secondly, An *earnest wish* and desire of the Prophet. O that men were wise to understand these things and lay them to heart! as, *who shall deliver me from this body of death?* that is, O that I were delivered! Rom. 7. 24. *who will shew us any good?* Psal. 4. 7. that is, O that any could doe it. Thirdly, A strong *affirmation* or demonstration wherein true wisdom doth indeed consist; and what men that are truly wise, will doe, when the wayes of God are by the Ministry of his servants set forth before them; namely, ponder and consider the great weight and consequence of them, as *Jer. 9. 12. 13. who is the wise man that may understand this?* namely, as it followeth, *for what the Land perisheth, and is burnt up*

Vid. Glaffii
Rhetor. Sacr.
Tract. 2. cap. 5.

up like a wilderness that none passeth thorough ? And the Lord saith, *because they have forsaken my Law, which I set before them, &c.* This is the character of a wise man, to resolve the judgements that are upon a people, into their proper originall, and not to alledge *non causam pro causa*. Fourthly, a vehement *awakening and quickning* of the people unto this duty of sad attendance on the words which he had spoken unto them, as *Exod. 32. 26. Who is on the Lords side ? Let him come unto me.* and *2 Kings 9. 32. Who is on my side ? who ?* So it is, as if the Prophet should have said, There are none of you who have been my hearers, but would willingly retaine the reputation of wise and understanding men, and would esteeme it an high indignity to bee recorded unto all Ages for fooles and mad men. Well, I have preached amongst you many yeares together (sixty are the fewest that we can well compute, some say seventy, others above eighty) but alas, what entertainment hath mine Embassage received ? what operation or successe hath it had amongst you ? Are there not the Calves still standing at *Dan* and *Bethel* ? doe not carnall policies prevaile still against the expresse will of God ? O if there be any wise, any prudent men amongst you, (and O that all Gods people were such) let them, now at length in the close of my Ministry towards them, shew their wisdom, by giving heed to what I have declared from the Lord, that they may learn to walk in Gods righteous wayes, and may not stumble and perish by them.

Here

§. 2.

*Duae sunt partes
Rationis secundum
Philosophum, una est
speculativa altera
λογιστική, qua
ratiocinamur &
deliberamus in
ordine ad morem.
vide Arist. Ethic.
lib. 6. ca. 2.
& cap. 8.*

* ἐ τῷ εἰδέναι
μόνον ἐξόντι-
μῳ ἄλλα καὶ
τῷ πρακτικῷ,
*Arist. Ethic. lib.
7. c. 11.*

† Ὅτι δ' αὖ
μὴ ἀρίστων
βιωῦντες ὡς
ἐξ ἑσθλῆς γινώ-
σεως, ἀλλὰ καὶ
ὄντες χρισ-
τιανοί, καὶ λέ-
γῃσι διὰ
τὴν γλῶσσαν τὰ
καὶ χριστὸς δι-
δάγματα,
*Iustin Mart.
tyr. Apol. 2.*

*Qui Christiani nominis opus non agit, Christianus non esse videtur. Salvian. de Gu-
bern. Dei lib. 4.*

Here are two words used to expresse the wise-
dome which God requireth in those who would
fruitfully heare his word; the one importing a
mentall knowledge of the things, and the other a
practicall and prudenціальl judgement in pondering
them, and in discerning the great moment and
consequence of them unto our eternall weale or
woe. So the Apostle prayes for the *Colossians*, That
they might be filled with the knowledge of Gods
will *in all wisdom and spirituall understanding*,
Col. 1. 9. In meere notionall things which are on-
ly to be known for themselves, and are not fur-
ther reducible unto use and practice, it is suffici-
ent that a man knowes them. But in such things
the knowledge whereof is ever in order unto a
further end, there is required besides * the knowledge
it selfe, a faculty of *wisdom* and judgement to ap-
ply & manage that knowledge respectively to that
end, and for the advancement of it. Now we know
that *Theologicall* learning is all of it *practicall*, and
hath an intrinsecall respect and order unto † wor-
ship and obedience: therefore it is called the know-
ledge of the truth which is after godlinesse, *Tit. 1. 1.*
The feare of the Lord is the beginning of wisdom,
and a good understanding have all they that doe his
Commandements, *Psal. 111. 10.* keep his judge-
ments and doe them, *for this is your wisdom and*
understanding, *Deut. 4. 6.* therefore, besides the bare
knowledge of truth, there is required wisdom,
and spirituall understanding to direct that know-

ledge

ledge unto those holy uses and saving ends for which is was intended.

The doubling of the sentence is the *augmenting* of the sense, to note, that it is the supreme and most excellent act of wisdom and prudence so to know the word and the wayes of God, as with a practicall judgement to ponder them in order to salvation.

By the wayes of the Lord wee are to understand
1. The wayes of his *Judgements*, and of his wonderfull *providence* towards men: which however to the proud and contentious spirit of the wicked they may seeme *perverse* and inordinate, and are to the eye of all men * *unsearchable*: are yet by spirituall wisdom acknowledged to be most *righteous* and holy, to have no crookednesse or disorder in them, but to bee carried on in an even and strait way unto the ends whereunto his holy counsell doth direct them. *His works are perfect, and all his wayes are Judgement*, Deut. 32.4. When *Jeremy* had a minde to plead with the Lord concerning his *Judgements*, yet he premiseth this as a matter unquestionable *that God was righteous in them all*, *Ier.* 12.1.

2. The wayes of his *will word, and worship*, so the word is often taken in Scripture to signifie the Doctrine which men teach, as *Matth.* 22. 16. *Act.* 13. 10. *Act.* 18. 25. 22.4. and damnable heresies are called *pernicious wayes*, in opposition to the way of truth, 2 *Pet.* 2.2. and the rites or rules of corrupt worship are called by the Prophet the way of *Beer-sheba*, *Amos* 8.14. And these wayes of God are like-

P p p

wise

§. 3.

Iudicia Dei plerunque occulta, nunquam Injusta, Aug. Serm. 88. de Tempore.
Ἀγαθὴ ἡ τοῦ Θεοῦ δικαιοσύνη,
Clem. Alex. vid. Tertull. contra Marcion. lib. 2. cap. 11. 12, 13, 14, 15, 16.

wise very strait, which carry men on in a sure line unto an happy end, *Psa. 19. 8.* whereas wicked wayes have crookednesse and perversnesse in them, *Psal. 125. 5.* and this way seemes here chiefly to bee meant, because it followes, *The Iust will walk in them*, that is, they will so ponder and judge of the righteous wayes of God in his word, as to make choyce of them for their way of happinesse wherein they intend to walk, as the Psalmist speaks, *I have chosen the way of thy truth, Psal. 119. 30. Psal. 25. 12.* Whereas wicked men being offended at the purity of divine truth, doe stumble and fall into perdition, as the *Chaldee Paraphrast* expresth this place.

The words are a powerfull and patheticall stirring up of the people of *Israel*, unto the consideration and obedience of the doctrines taught by the Prophet in this whole Prophecie. The arguments which he useth, are drawn, first, from the character of the persons: *who is wise, he shall understand, &c.* Secondly, from the nature of the doctrine taught: *for the wayes of the Lord are right.* Thirdly, from a double use and fruit of it made by different sorts of men. To the *Iust*, It is a way of happinesse, they will walk: To the *wicked*, it is an occasion of stumbling, They will fall therein.

Touching the persons, we observe two things; the one intimated, their *paucity*; the other expressed, their *prudence*.

§. 4.

From the former consideration we may note, That there are *few men* who are *wise unto salvation*, and who doe seriously attend and manage the ministry

nistry of the word unto that end. If there bee any kinde of accidentall *Lenocinium* to allure the fancies, or curiosities, or customary attendances of men on the ordinances: *elegancy* in the speaker, *novelty* and quaintnesse in the matter, *Credit* or advantage in the duty; upon such inducements many will wait on the word; some to heare a *sweet song*, Ezek. 33. 32. others to heare some *new doctrine*, Act. 17. 19. some for *Loaves*; to promote their secular advantages, Ioh. 6. 26. having one and the selfe same reason of following Christ which the Gadarens had when they entreated him to depart from their coasts. But very few there are who doe it *propter se*, and with respect to the primary use and intention of it. Our Prophet seemes to doe, as the Philosopher did, who lighted a candle at noone to finde out a wise man indeed, *to runne to and fro through the streets, and in the broad places, to finde a man that seeketh the truth*, as the Lord commanded the Prophet *Ieremy*, Ier. 5. 1. How doth the most elegant of all the Prophets complaine, *who hath beleevued our Report?* Isa. 53. 1. Isa. 49. 4. How doth the most learned of the Apostles complaine, that the preaching of the Gospel was esteemed *foolishnes*, 1 Cor. 1. 23. *Neah* was a Preacher of righteousness to a whole world of men, and yet but eight persons saved from the flood, and some of them rather for the families sake then their owne, 1 Pet. 3. 20. *Paul* preached to an whole Academy at *Athens*, and but a very few converted, Act. 17. 34. some disputed, and others mocked, but few beleevued the

*Ravi sunt qui
philosophantur.
Ulpian. P. de
Excusationibus,
Leg. 5. Ravi
quippe Boni, nu-
mero vix sunt
Totidem quot
Thebarum porte
vel divitis ostia
Nil. Juvenal.
Sat. 13.*

things which they were not able to gain-say. *Hezekiah* sent messengers into *all Israel* to invite them unto the true worship of God at *Ierusalem*; but they were mocked and laughed to scorne, and a remnant only humbled themselves and came to *Ierusalem*, 2 *Chron.* 30. 10, 11. (whereunto the Prophet seemeth to allude *Esay* 17. 6. 24. 13.) Though a gunne be discharged at a whole flight of birds, there are but a few killed. Though the net bee spread over the whole pond, but a few fishes are taken; many thrust their heads into the mud, and the net passeth over them: and so most hearers doe busie their heads with their own sensuall or worldly thoughts, and so escape the power of the word. In the richest Mine that is, there is much more earth and drosse digged out, then pure metall. Christs flock in every place is but a little flock, *Luk.* 12. 32. Few chosen, *Math.* 20. 16. few saved, *Luk.* 13. 23. few that finde the narrow way which leadeth unto life, *Math.* 7. 13, 14. The basest Creatures are usually the most numerous, as flies, and vermine: ^b those that are more noble, are more rare to. The people of the God of *Abraham* are in the Scripture-stile Princes and Nobles, *Psal.* 47. 9. *Act.* 17. 11. 1 *Pet.* 2. 9. and how few are such kinde of men in comparison of the vulgar sort? They are indeed many in themselves, *Heb.* 2. 10. *Revel.* 7. 9. but very few and thin being compared with the rest of the world.

We must therefore learne not to be offended or discouraged by the paucity of sincere Professours, no more then wee are in a civill State by the paucity,

^b τὰ μέγιστα
μυριόνα τῶν
ζώων ἐστὶν Ἀἰσθ.
de Generali. A-
nimal lib. 4. cap.
4. Unum pario,
sed Leonem. vid.
A Gell lib. 13.
cap. 7. Gesner.
de quadruped.
in Elephantis
& Leone. C.

§. 5.

city of wise Counsellors and Politicians in comparison of the vulgar people. It is no strange thing at all in any societies of men to see the weaker part more then the wiser. If but few attend the right wayes of the Lord, and walk in them, remember it is a work of *wisedome*, and such wisedome as cometh *from above*, and hath no seeds or principles in corrupt nature out of which it might bee drawne: nay against which all the vigour of carnall reason doth exalt it selfe; so that the more naturall wisedome men have, the more in danger they are to despise and undervalue the wayes of God, as being better able to reason and to cavill against them, *Math. 11. 25. Act. 4. 11. Ioh. 7. 48. 1 Cor. 1. 20, 28. 2. 8. 2 Cor. 10. 5 6.* Therefore first in the ministry of the word wee must continue our labour, *though Israel be not gathered, Esay 49. 4, 5.* wee must stretch out our hands, though it be to a *disobedient and gain-saying people, Esay 65. 2. whether they will heare, or whether they will forbear,* we must speak unto them, be they never so rebellious, *Ezek. 2. 7.* and the reason is, because the word is never in vaine, but it doth ever prosper in the work whereunto God sends it, *Esay 55. 11.* If men bee righteous, they walk; if wicked, they stumble^d; and in both there is a sweet savour unto God, *2 Cor. 2. 15.* Gods work is accomplished, his glory promoted, the power of his Gospel commended in the one and the other^e:

8. ὁ γὰρ Στωϊκὸς ἔρωσ' ὥσπερ οἱ κἀνθαροὶ λέγονται τὸ μὲν μύρον ἀπελείπειν, τὰ δὲ δυσώδη διώκειν. *Plutarch. Quod Stoici doceant abscondita poetis.* μύρον τῇ περιεργῇ ῥομῇ, τὰ δὲ κἀνθάρων φθόρα. *Nissen. Hom. 3. in can. 16. τὸν αἰλῶρον ὁδὸν μύρων ἐκταρατῆσθαι καὶ μαινέσθαι λέγουσι. Plutarch. in Conjugalib. precept.*

^e Pudet doctas homines ex discipulis Platonis fieri discipulos Christi &c. vid. Aug. de civit. Dei lib. 10. c. 29. & lib. 13. c. 16. & Epist. 102.

^d ὑπακούουσιν εὐαγγέλιον παρακῆσαι κριτήριον. *Clem. Alex. in Protreptice.*

^e Vultures nunguent fugantur & scarabei rosā. *Plin. & Alii.* κἀνθάρος ῥοδίων χρυσήντας μύρον τελευτῶν λέγουσι. *Clem. Rodag. lib. 2. cap.*

as:

as the vertue of a *sweet savour* is seene as well by the *antipathy* which one creature hath unto it, as by the *refreshment* which another receiveth from it: the strength of a rock, as by holding up the house that is built upon it, so by breaking in pieces the ship that doth dash against it: the force of the fire as well by consuming the drosse, as by refining the gold: the power of the water, as well in sinking the ship that leakes, as in supporting the ship that is sound. The pillar of the cloud was as wonderfull in the darknesse which it cast upon the *Egyptians*, as in the light which it gave unto the *Israelites*, *Exod. 14. 20*. The power of the Angel as great in striking terror into the souldiers, as in speaking comfort unto the woman, *Matth. 28. 4, 5*. Secondly, In attendance on the Word, wee must resolve rather to walk with the wise though few, then to *follow a multitude to doe evil*, and to stumble with the wicked, though they be many: rather enter the *Ark* with a few, then venture the *flood* with a world of sinners: rather goe three or foure out of *Sodome*, then bee burnt for company: We must not affect an *Humorous singularity* in differing unnecessarily from good men, being one for *Paul* against *Apollo*, another for *Apollo* against *Cephas*: but we must ever affect an holy and *pious singularity* in walking contrary unto evill men, in shining as *lights in the midst of a crooked and perverse Nation*, *Phil. 2. 15*. for the *righteous is more excellent then his neighbor*. *Prov. 12. 26*. Though there be but few in the way, there will bee many in the end of the journey:

As

As the Tribes and families went up divided towards *Ierusalem*, but when they were come thither, they appeared *every one of them* before God in *Sion*, *Psal.* 84. 7.

Secondly, In that the Prophet calleth upon his hearers to attend unto his doctrine by this argument because it will be an evidence of their prudence and wisdom, we learn, That true and solid *wisdom* doth draw the heart to know aright, namely, to consider & ponder the judgements, blessings, wayes, and word of God in order to the chiefe ends, and accordingly to direct all their conversation: for in Gods account that knowledge which doth not edifie, is no knowledge at all, *1 Cor.* 8. 2. None are *his* wise men, which are not *wise unto salvation*, *2 Tim.* 3. 15. who do not draw their wisdom from his Word, and from his Commandments, *Psal.* 19. 7. *119.* 98, 99. *Ier.* 8. 9.

There is ^a a twofold *wisdom*, as the Philosopher distinguisheth, σοφία ὅλης and χρι μέρ: *wisdom* in some ^b particulars, as wee esteeme every man who is excellent in his profession, to bee a wise man *enough*, so farre as concerns the managing of that profession: as when a man knowes all the necessary principles and maxims of that way wherein he is, the right ends thereof, and the proper conclusions deducible from those principles, and dirigible unto those ends. And next, *wisdom* in generall and in perfection, which is of those principles, ends, and conclusions which are universally and most transcendently necessary unto a mans *chiefest* and most generall

§. 6.

^a *ethic.* lib. 6. cap. 7.

^b Μαγιστῶν ἐστὶν ἕκαστος ἐξ αὐτῶν ζων τὴν ἐλπίδα καὶ μάχαιραν πρὸς τινὰ. ὅς ἂν τις εἰς τὰς λοιπὰς ἰχθὺς ἐμβάλῃ. Ἀλλ' ἐστὶ τις φρόνησις ἐν τῷ πράγματι. *Philemon apud Athenenm.* lib. 7. cap. 11. *ἔρ* *Liv.* lib. 35.

ἡ ἐπιστήμη
 τῶν τιμω-
 τῶν, *Ethic.*
lib. 6. cap. 7.
 ἡ ἀρχικατὰ
 καὶ ἡ γερμονικα-
 τὰ καὶ ἡ
 ὁμογενὴς δόξα
 οὐδ' ἀνείπων
 τὰς ἀλλὰς ἐ-
 πιστήμας δι-
 καιον, ἢ τὰ
 τέλῃ καὶ τὰ
 γὰρ τοιαύτην.
Arist. Meta-
physic. lib. 2.
cap. 2. πω-
 λῶν καὶ θαυ-
 μασιῶν ἐπιστή-
 μιν, *Rhetoric.*
lib. 1. cap. 37.
 d *Vid. Field of*
the Church,
lib. 1. c. 1.

§. 7.

generall good : and this the *Philosopher* calleth
the knowledge of the most excellent and honourable
things, or of the *last end*, and chiefe good of man.
 Now the *end* by how much the more *supreme*,
perpetuall, and *ultimate* it is, by so much the more it
 hath of excellency and *goodnesse* in it, as bearing
 thereby most exact proportion and conveniency
 to the soule of man : for the soule being *immor-*
tall it selfe, can have no finall satisfaction from
 any *good* which is *mortall* and *perishable* : and be-
 ing withall so large and *unlimited*, as that the rea-
 sonings and desires thereof extend unto the *whole*
latitude of goodnesse, being not restrained unto this
 or that kinde, but capable of desiring and judging
 of all the different degrees of goodnesse which are
 in all the whole variety of things, it can therefore
 never finally acquiesce in any but the most *univer-*
sall and *comprehensive goodnesse*, in the nearer or
 more remote participation whereof consisteth the
 different goodnesse of all other things.

This *supreme* and absolute *goodnesse* can indeed
 be but *one*, all other things being good by the
participation of that. There is *none good but One*,
that is God, *Matth. 19. 17.* But because there are
 Two sorts of men in the world, righteous and
 wicked, the *seed of the woman*, and the *seed of the*
Serpent : therefore consequently there are Two
 sorts of *ends* which these men doe differently pur-
 sue. The end of wicked men is a happinesse
 which they out of their own corrupt judgements
 doe shape unto themselves, and unto which they
 doe finally carry all the motions of their soules,
 called

called in Scripture the pleasures of sinne, and the wages of iniquity, Heb. 11.25. 2 Pet. 2.15. that thing whatsoever it is, for obtaining whereof men do direct all their other endeavours, as profit, pleasure, and honour or power; and there are mediums exactly proportionable unto these ends; namely, the lusts of the flesh, the lusts of the eyes, and the pride of life, 1 Ioh. 2.16. And there is a wisdom consonant unto these ends and meanes, and fit to direct and manage these lusts unto the attaining of those ends; which therefore the Apostle calleth the wisdom of the flesh or corrupt nature, Rom. 8.7. and S. James, a wisdom earthly, sensuall, and diuvelish, James 3.15. earthly, managing the lusts of the eyes unto the ends of gaine; sensuall, managing the lusts of the flesh unto ends of pleasure; and diuvelish, managing the pride of life unto ends of power. But such wisdom as this, God esteemes very foolishnesse; *My people are foolish, sortish children, they have no understanding: Why? They are wise to doe euill, but to doe good they have no knowledge,* Jer. 4.22. wisdom is onely unto that which is good; he is the wisest man who is simple and ignorant in the trade of euill, Rom. 16.19. If any man amongst you seemeth to bee wise in this world, let him become a foole that hee may bee wise, 1 Cor. 3.18.

On the other side, the true and ultimate end of righteous men, is Almighty *God as most glorious in himselfe, and most good unto us; or the seeking of his glory, that he may be honoured by us: and of our own salvation, that wee may bee glorified

* Fecisti nos
ad te, & inquit
rum est Cor no-
strum donec re-
quiescat in te,
Aug. Confess.
lib. 1. cap. 1.
Omnis mihi co-
pia que Deus
meus non est,
Egestas est, lib.
13. cap. 8. vid.
de Trinit. lib. 8.
c. 3. de Civit.
Dei. lib. 12.
cap. 1.

† *Beatitudo hac
duo requirit.
fruitionem in-
commutabilis.
Boni, & certi-
tudinem eterne
fruitionis, vid.
Aug. de Civ.
Dei lib. 11.
cap. 13.*

by him. The *fruition* of him as the highest and *first in genere veri*, and the greatest and *last in genere boni*, the chiefest object for the *minde* to rest in by *knowledge*, and the *heart* by *love*: this must needs bee the best of all ends, both in regard of the † *excellency* of it, as being infinitely and most absolutely good: and in regard of *eternity*, so that the soule having once the possession of it can never be to seek of that happinesse which floweth from it, *Ioh. 6. 27. 28*. The proper *meanes* for the obtaining of this *end*, is the *knowledge of God in Christ* as in his Word he hath revealed himselfe, to be known, worshipped, and obeyed; for there onely doth he teach us the way unto himselfe: and *true wisdom* is the pursuing of this *meanes* in order unto that *end*. For though many approaches may be made towards God by the search and contemplation of the *creature*, yet in his *word* he hath shewed us a more full and excellent way, *which only can make us wise unto salvation through faith in Christ Iesus, 2 Tim. 3. 15. Prov. 9. 10. Eccles. 12. 12, 13. Ier. 9. 23. 24.*

¶ 8.

All the thoughts and wisdom of men is spent upon one of these two heads, either the *obtaining* of the *good* which we want: or the *avoiding* and declining the *evill* which we feare. And by how much the more excellent and difficult the good is which we want; and by how much the more pernicious and imminent the evill is which we feare, by so much greater is the *wisdom* which in both these procures the *end* at which we aime. Now then what are the most excellent *good things*

things which we want? food is common to us with other creatures. Raiment, houses, lands, possessions, common to us with the worst men: take the most admired perfections which are not heavenly, and we may finde very wicked men excell in them. All men will confesse the soule to be more excellent then the body; and therefore the good of that to be more excellent then of the other: and the chiefe good of it to be that which doth most advance it towards the fountaine of goodnesse, where is fulnesse of perfection, and perpetuity of fruition. The *excellency* of every thing standeth in two things. The perfection of *beauty* wherein it was made, and the perfection of *use* for which it was made. The *beauty* of man, especially in his soule, consists in this, that he was made *like to God*, after his Image, *Gen. 1. 26, 27.* and his end and *use* in this, that he was made *for God*, first to *serve* him, and after to *enjoy* him; for the Lord hath set apart him that is godly for himselfe, *Psal. 4. 3.* This people have I formed for my selfe, they shall shew forth my praise, *Esay 43. 21.* Therefore to recover the Image of God, which is in knowledge, righteousnesse, and true holinesse, *Col. 3. 10. Eph. 4. 24.* to work to the service and glory of God, *Iob. 15. 8.* to aspire and to enjoy the possession and fruition of God, *Exod. 33. 18. Phil. 1. 23.* must needs bee mans greatest good; and by consequence, to attend on the meanes hereof, must needs bee his greatest wisdom.

What is the most pernicious and destructive

Q q q 2

evill

*Vid. Aristot. de
iis quæ Bona
sunt, & quæ
Meliora & ma-
jora. Rhetor.
lib. 1. cap. 6. 7.*

evil which a man is in danger of? not the losse of any outward good things whatsoever, for they are all in their nature perishable; we enjoy them upon these conditions to part with them again; no wisdom can keep them; *meat for the belly, and the belly for meats, but God shall destroy both it and them,* 1 Cor. 6. 13. Not the suffering of any outward troubles, which the best of men have suffered, and triumphed over; But the greatest losse is the losse of a pretious soule, which is more worth then all the world; *Matth. 16. 26.* and the greatest suffering is the wrath of God upon the conscience, *Psal. 90. 11. Esay 33. 14. Heb. 10. 31. Matth. 10. 28.* Therefore to avoid this danger, and to snatch this darling from the paw of the Lion, is of all other the greatest wisdom. It is wisdom to deliver a City, *Eccles. 9. 15.* much more to deliver a soule, *Prov. 11. 30.* Angelicall, Seraphicall knowledge without this, is all worth nothing, 1 Cor. 13. 1, 2.

Therefore we should learn to shew our selves wise indeed by attendance on Gods word. If the most glorious creatures for wisdom and knowledge that ever God made, the blessed * *Angels* were employed in publishing the Law of God, *Act. 7. 53. Gal. 3. 19.* and did with great admiration look into the mysteries of the Gospel, and stoope down with their faces towards the mercy Seat, 1 Pet. 1. 12. Eph. 3. 10. *Exod. 37. 9.* it cannot but be also our chiefest wisdom to hide the word in our hearts, and to make it our companion, and Councillor (as David did, *Psal. 119. 24.*) We esteeme him the wisest man who followeth the best and safest † *Counsell*, and that

§. 9.

* *Videntur ipsi Angeli ex Scriptis Evangelicis, & ministerio Apostolico plurima didicisse,* vid. Chrysost. Hom. 14 in Iohan. Gregor. Nissen. Hom. 8. in Cantic. Theophylact. & Oecumen. in Eph. 3. alios apud Sext. Senens. lib. 6. Annot. 165. 182. & 299.

† Vide Greg. Tholosan. de Repub. lib. 24.

that which will most preserve and promote his *interest*, his *honour*, and his *conscience*. Herein was *Rehoboams* weaknesse, that by passionate and temerarious *Counsels* he suffered his honour to be stained, his interest to be weakned, and his conscience to bee defiled with resolutions of violence and injustice. Now, there is no *counsell* to that of *Gods word*. It illightneth the eyes, it *maketh wise the simple*, *Psal. 19. 7, 8*. It is able to make a man *wise* * *for himselfe*, and unto salvation, which no other counsell can doe, *2 Tim. 3. 15, 16*. there is no case that can be put, though of never so great intricacie and perplexity, no doubt so difficult, no temptation so knotty and involv'd, no condition whereinto a man can bee brought so desperate, no imployment so darke and uncouth, no service so arduous, or full of discouragements, in all which so farre as respecteth conscience and salvation, there are not most clear and satisfactory expedients to be drawn out of Gods Word if a man have his judgement and senses after a spirituall manner exercised in the searching of it. That we are so often at a stand how to state such a question, how to satisfie such a scruple, how to cleare and expedite such a difficulty, how to repell such a Temptation, how to manage such an action, how to order our wayes with an even and composed spirit in the various conditions whereinto we are cast in this world, doth not arise from any defect in the word of God, which is perfect and able to furnish us *unto every good work*, but only from our own ignorance and unacquaintance with

* *Μισῶ σοφιστὰς*
ὅτις ἔχ' αὐτῷ
σοφίαν, *Plu-*
tarch. de oc-
culte viven-
do.

with it, who know not how to draw the generall rule and to apply it to our own particular cases: and this cannot but be matter of great humiliati-
 on unto us in these sad and distracted times, when besides our civill breaches, which threaten desola-
 tion to the *State*, there should be so many and wide divisions in the *Church*; That after so long enjoyment of the Word of God, the Scripture should bee to so many men as a *sealed book*, and they like the *Egyptians*, have the darke side of this glorious pillar towards them still; that men should be tossed to and fro like children, and carried about with every winde of doctrine, and suffer themselves to be bewitched, devoured, brought into bondage, spoiled, led away captive, unskilfull in the word of righteousness, unable to discern good and evil, to prove and try the spirits whether they bee of God, alwayes learning and never able to come to the knowledge of the truth; and this not only in matters problematicall, or circumstantiall, wherein learned & godly men may differ from one another, and yet still the peace and unity of the Church be preserved (for things of this nature ought not to be occasions of scisme, or secessions from one another) but in matters which concern life and godliness, touching the power of Gods law, the nature of free-grace, the subjection of the conscience unto morall precepts, confession of sinne in prayer unto God, and begging pardon of it: the differencing of true *Christian liberty* from loose, profane and wanton licentiousnesse, and a liberty to vent and publish what perverse things soever men please;

Sunt quedam false opiniones quæ uicis non gignunt: Sunt etiam errores venenati, qui animam depascuntur, vid. Plutarch. de superstit.

please; the very being of Churches, of Ministers, of Ordinances in the world; the necessity of humiliation and solemn repentance in times of public Judgements; the tolerating of all kinde of Religions in Christian Common-Wealths; the mortality of the reasonable soule, and other the like pernicious and perverse doctrines of men of corrupt minds (the Devils Emissaries,) purposely by him stirred up to hinder and puzzle the Reformation of the Church; These things I say cannot but be matter of humiliation unto all that feare God, and love the prosperity of *Sion*; and Occasions the more earnestly to excite them unto this wisdome in the Text, to heare what God the Lord sayes, and to lay his righteous wayes so to heart, as to walk stedfastly in them, and never to stumble at them, or fall from them.

Now there are two things which I take it, the Prophet in this close of his Prophecy seemes principally to aime at; namely, the judgements, and the blessings of God. His righteous wayes in his threatnings against impenitent, and in his promises made unto penitent sinners. These are the things which wise and prudent men will consider in times of trouble.

For *Judgements*; there is a Twofold knowledge of them: the one naturall by sense, the other spirituall by faith. By the former way wicked men doe abundantly know the afflictions which they suffer, even unto vexation and anguish of spirit. They fret themselves, *Esay* 8. 21. they are gray-beaded with very trouble and sorrow, *Hos.* 7. 9. they gnaw
their

§. 10.

their tongues for paine, Rev. 16, 10. they pine away in their iniquities, Levit. 26. 39. they are mad in their calamities, have trembling hearts, failing of eyes, and sorrow of minde &c. Deut. 28. 34. 65. and yet for all this they are said in the Scripture, when they burne, when they consume, when they are devoured, not to know any of this, or to lay it to heart, Esay 42. 25. Hos. 7. 9. Ier. 12. 11. and the reason is, because they knew it not by faith nor in a spirituall manner in order unto God. They did not see his name, nor heare his rod, nor consider his hand and counsell in it, nor measure his Iudgements by his word, nor look on them as the fruits of sin, leading to repentance, and teaching righteousnesse: nor as the arguments of Gods displeasure, humbling us under his holy hand, and guiding us to seek his face, and to recover our peace with him. This is the spirituall and prudent way of knowing Iudgements, Mic. 6. 9. Esay 26. 8, 9. Esay 27. 9. Levit. 26. 40, 41, 42. Scire est per causam scire; true wisdom looks on things in their Causes: Resolves Iudgements into the causes of them, our sinnes to be bewailed, Gods wrath to be averted; makes this observation upon them, Now I finde by experience that God is a God of truth: often have I heard Iudgements threatned against sinne, and now I see that Gods threatnings are not empty winde, but that all his words have truth and substance in them. The first part of wisdom is, to see Iudgements in the word before they come, and to hide from them: (for as faith in regard of promises is the substance of things hoped for, and seeth a being

a being in them while they are yet but to come; so is it in regard of threatnings *the substance of things feared*, and can see a being in Iudgements before they are felt.) The next part of wisdom is, *to see God in Iudgements*, in the Rods when they are actually come, and to know them *in order unto him*. And that knowledge stands in two things; first to resolve them *into him as their Authour*, for nothing can hurt us without a commission from God, *Iob. 19. 11.* Saran spoiles *Iob* of his children, the Sabeans and Chaldeans of his goods, but he looks above all these, unto God, acknowledging his goodnesse in giving, his power in taking away, and blesteth his name, *Iob. 1. 21.* *Ioseph* looks from the malice of his brethren, unto the providence of God; *He sent me before you to preserve life, Gen. 45. 5.* If the Whale swallow *Jonah*, God prepares him, *Jonah 1. 17.* and if he vomit him up again, *God speaks unto him, chap. 2. 10.* Secondly, to direct them *unto him as the end*; to be taught by them to seek the Lord, and wait on him in the way of his judgements; to bee more penitent for sinne, more fearfull, and watchfull against it, to study and practize the skill of suffering as Christians, according to the will of God, that he may be glorified, *Psal. 94. 12. Psal. 119. 67. 71. Zach. 13. 9. E. say 26. 9. Heb. 12. 11. Deut. 8. 16. 1 Pet. 4. 16. 19.*

So likewise for *Blessings*; there is a double knowledge of them: one *sensuall* by the flesh, the other *spirituall* in the conscience. The former is but a brutish and Epicurean feeding on them without feare, as Israel upon quails in the wil-

R r r

dernesse;

Perdidistis utilitatem calamitatis & miserrimi facti estis, & pessimi permanistis. Aug. de Civ. Dei lib. 1. cap. 13.

derneffe; as Swine which feed on the fruit that falls down, but never look up to the tree whereon it grew; to use blessings as *Adam* did the forbidden fruit, being drawne by the beauty of them to forget God: as our Prophet complaines, *Hof. 13. 6.* But spirituall knowledge of Blessings is to taste and see the goodnesse of the Lord in them; To look up to him as the *Authour* of them, acknowledging that it is he who giveth us power to get wealth, and any other good thing, *Deut. 8. 17, 18. Psal. 127. 1. Prov. 10. 22.* and to bee drawne by them unto him as their *End*, to the adoring of his bounty, to the admiration of his goodnesse, to more chearfulnesse and stronger engagements unto his service, to say with *Jacob*, He gives me bread to eat, and raiment to put on, therefore hee shall be my God, *Gen. 28. 20.* He giveth me all things richly to enjoy; therefore I will trust in him, *1 Tim. 6. 17.* Catalogues of mercy should beget resolutions of obedience, *Iosh. 24. 2, 14.*

§. II.

Thirdly, we have here a singular commendation of the *Doctrine* which the Prophet had delivered unto the people of God; namely that it was altogether *Right*, and the way which God required them to walk in, whatever Iudgement carnall and corrupt mindes might passe upon it. Now the *Doctrine* of Gods Iudgements, Precepts, and Promises, is said to be *Right* diverse wayes.

1. In regard of their *Equity* and *Reasonablenesse*; There is nothing more profoundly and exactly *rationall* then *true Religion*; and therefore *conversion* is called by our Saviour ^a *conviction*. There

is

^a Elenchus est Syllogismus cum contradictione conclusionis. Arist. Elench. lib. 1. c. 1. Et ἐλέγχων ἐστὶν ἑστὴ ἀντιλογία ἀποδείκνυσα τὴν ἀντιθεσιν. Steph. ex Platone.

is a power in the word of God to stop the mouths and dispell the cavillations of all contradictors ; so that they *shall not be able to resist*, or speak against the truth that is taught, *Ioh. 16. 8. Tit. 1. 9, 10. Act. 6. 10. Matth. 22. 34.* and the Apostle calleth his Ministry, *a Demonstration* and a *manifestation* of the truth of God unto the consciences of men, *1 Cor. 2. 4. 2 Cor. 4. 2.* and *Apollos* is said *mightily to have convinced* the Iewes, *shewing or demonstrating* by the Scripture that Iesus was Christ, *Act. 18. 28.* therefore the Apostle calleth the devoting of our selves unto God, *a Reasonable service*, *Rom. 12. 1.* and those that obey not the word, are called *unreasonable* or *absurd men*, that have not wisdome to discern the truth and equity of the wayes of God, *2 Thes. 3. 2.* What can be more reasonable, then that he who made all things for himselfe, should be served by the Creatures which he made? That we should live unto him who gave us our being? That the supreme will should be obeyed, the infallible truth beleaved, that he who can destroy, should be feared, that he who doth reward should be loved and trusted in ; That absolute Iustice should vindicate it self against presumptuous disobedience, and absolute goodnesse extend mercy unto whom it pleaseth? It is no marvell that the holy Spirit doth brand wicked men throughout the Scripture with the disgracefull title of *Fooles*, because they reject that which is the supreme rule of wisdome, and hath the greatest perfection and exactnesse of reason in it, *Ier. 8. 9.*

b Demonstratio est Syllogismus Scientificus. Arist. poster. Analyt. lib. 1. c. 2.

Nullum scelus rationem habet. Liv. lib. 28.

ἡ δὲ μὲν ἀρετὴ
 τῇ ἐτέρᾳ ἐναν-
 τία ὄντιν, ἀλλ' ὅ-
 μων νοεῖν μάλ-
 λον ὁμολογήσω
 τὰ εἰρηυόμενα.
 &c. Iust. Mart.
 dialog. cum
 Tryphon.
 Quod de suo co-
 dice Iustinianus,
 verius de sacro
 codice affirma-
 tur, contrarium
 aliquid in hoc
 codice positum,
 nullum sibi lo-
 cum vindicabit
 &c. Cod. de
 vetere Iure e-
 nucleando l. 2.
 §. 15. & l. 3.
 §. 15.

d Non idcirco
 iuste voluit quia
 futurum iustum
 fuit quod vo-
 luit: sed quod voluit,
 idcirco iustum fuit quia ipse voluit—
 secundum eam iustum est quod
 iustum est, &c. Hug. de Sacrament, lib. 1. part. 4. cap. 1.

2. In regard of their Consonancy and *Har-*
mony within themselves; as that which is right
 and strait hath all its parts equall and agreeing
 one unto another: so all the parts of Divine
 Doctrine are exactly futeable and conforme to
 each other. The promises of God are not *yea and*
noy, but *yea and Amen*, 2 Cor. 1. 19, 20. However,
 there may be seeming rupugnancies to a carnall
 and captious eye (which may seeme of purpose
 allowed for the exercise of our *diligence* in fear-
 ching, and *humility* in adoring the profoundnesse
 and perfection of the word) yet the Scriptures
 have no obliquity in them at all, but all the parts
 thereof doe most intimately consent with one
 another, as being written by the spirit of truth
 who cannot lie, nor deceive, who is the same
 yesterday, to day, and for ever.

3. In regard of their *Directnesse* unto that *End*
 for which they were revealed unto men, being the
 strait road unto eternall life, *able to build us up and*
to give us an inheritance, Act. 20. 32. in which
 respect the word is called *the word of life*, Act. 5.
 20. and the *Gospel of salvation*, Eph. 1. 13. *yea*
salvation it selfe, Ioh. 4. 22. Ioh. 12. 50. Act. 28. 28.
 as being *the way* to it, and the *instrument* of it,
 2 Tim. 3. 15, 16, 17. Iam. 1. 21.

4. In regard of their *Conformity* to the holy
nature and will of God, which is the *d* originall
 rule of all Rectitude and perfection. Law is no-
 thing but the will of the Law-giver, revealed with
 an

an intention to binde those that are under it, and for the ordering of whom it was revealed. That will being in God most *holy* and *perfect*, the Law or *word* which is but the patefaction of it, must needs be *holy* and *perfect* to; therefore it is called the acceptable and *perfect will of God*, Rom. 12.2. Col. 1. 9. It is also called *a word of truth*, importing a conformity between the minde and will of the speaker and the word which is spoken by him; in which respect it is said to be *Holy, Iust, and Good*, Rom. 7. 14.

5. In regard of the Smoothnesse, Plainnesse, Perspicuousnesse of them, in the which men may walk surely, easily, without danger of wandring, stumbling, or miscarriage: as a man is out of danger of missing a way, if it be strait and *direct* without any *turnings*: and in no great danger of falling in it, if it be *plaine* and smooth, and no *stumbling block* left in it. Now such is the word of God to those who make it their way, *a strait way*, which looketh directly forward, Psal. 5. 8. Heb. 12. 13. *An even and smooth way*, which hath no offence or stumbling block in it, Psal. 26. 12. Psal. 119. 165. It is true, there are *δυσκολία*, *hard things* to exercise the study and diligence, the faith and prayers of the profoundest Scholars; waters wherein an Elephant may swimme: but yet as nature hath made things of greatest *necessity* to be most obvious and *common*, as aire, water, bread and the like; whereas things of greater *rarity*, as gems and jewels, are matters of *honour* and ornament, not of *daily use*: so the wisdom of God hath
so

*c In iis que A-
perie in Scrip-
turis posita sunt,
inveniuntur illa
omnia que con-
tinent fidem,
moresque viven-
di. Aug. de
doct. Chri-
stian. lib. 2. c. 9.
& ep. 3. ad Vo-
lufian. & contr.
ep. Petilian.
cap. 5. Vid.
Theodoret.
serm. 8. de Mar-
tyrib.*

§. 12.

so tempered the Scriptures, as that from thence the wisest Solomon may fetch jewels for ornament, and the poorest Lazarus bread for life; but these things which are of common necessity, as matters of Faith, Love, Worship, Obedience, which are universally requisite unto the common salvation, (as the Apostle expresseth it, *Iude ver. 3. Tit. 1. 4.*) are so *c perspicuously* set downe in the holy Scriptures, that every one who hath the spirit of Christ, hath therewithall a judgement to discern so much of Gods will as shall suffice to make him beleeve in Christ for righteousness, and by worship and obedience to serve him unto salvation. The way of Holiness is so plaine, that simple men are made wise enough to finde it out, and way-faring men, though fooles, doe not erre therein, *Psal. 19. 7. Esay 32. 4. Esay 35. 8. Matth. 11. 25.*

From all which we learn, First, to take heed of picking quarrels at any word of God, or presuming to passe any bold and carnall censure of ours upon his righteous wayes. When God doth set his Word in the power and workings of it upon the spirit of any wicked man, making his conscience to heare it as the voice of God, it usually worketh one of these two effects: either it subdues the soule to the obedience of it by convincing, judging, and manifesting the secrets of his heart, so that he falleth down on his face and worshippeth God, *1 Cor. 14. 24, 25.* Or else it doth by accident excite and enrage the naturall love which is in every man to his lusts, stirring up all the proud

arts

arts and reasonings which the forge of a corrupt heart can shape in defence of those lusts against the sword of the spirit which would cut them off; as that which hindreth the course of a river, doth accidentally enrage the force of it, and cause it to swell and over-runne the banks; and from hence ariseth *gain-saying* and *contradiction* against the word of grace, and the wayes of God as *unequall* and *unreasonable*, too strict, too severe, too hard to bee observed, *Ezek. 18. 25.* *snuffing* at it, *Mal. 1. 13.* gathering odious Consequences from it, *Rom. 3. 8.* *Replying* against it, *Rom. 9. 19, 20.* casting reproaches upon it, *Ier. 20. 8, 9.* *enviously swelling* at it, *Act. 13. 45.* There are few sinnes more dangerous then this of picking quarrels at Gods Word, and taking up weapons against it. It will prove a *burthensome stone* to those that *burthen themselves* with it, *Zach. 12. 3.* *Matth. 21. 44.* Therefore when ever our crooked and corrupt Reason doth offer to except against the wayes of God as *unequall*, we must presently conclude as God doth, *Ezek. 18. 25.* that the *inequality* is in us, and not in them. When a *Lame man* stumbleth in a *plaine path*, the fault is not in the *way*, but in the *foot*: nor is the *poison* but the *palate* too blame, when a *severish distemper* maketh that seeme bitter which indeed was sweet. He that removeth in a Boat from the shoare, in the judgement of sense seeth the houses or trees on the shoare to totter and move, whereas the motion is in the Boat, and not in them. Unclean and corrupt hearts have unclean notions

De uernula illa
apud Senecam
que cum caeca
esset, cubiculum
esse tenebrosum
querabatur.

ἐν τῷ πνεύματι
τεν πικρὰ πέν-
τα καὶ ἀνὴρ
φαίνεται γυν-
αίκοις-- ἀλλ'
οὐκ ἐστὶ τὸ πῶτον
ἀλλὰ τὸν νό-
σον αἰσθάνεσθαι.
Plutarch, de A-
nimi Tranquilli-
tate.

tions of the purest things, and conceive of God as if hee were such a one as themselves, *Psal.* 50. 21.

§. 13.

Secondly, it should teach us to come to Gods Word alwayes as to a *Rule*, by which we are to measure our selves, and take heed of *wresting* and *wrying* that to the corrupt fancies of our owne evill hearts, as the Apostle saith some men doe to their owne destruction, *2 Pet.* 3. 16. *Act.* 13. 10. Every wicked man doth, though not *formally* and *explicitely*, yet *really* and in truth, set up his owne will against Gods, resolving to doe what pleaseth himselfe, and not that which may please God, and consequently followeth that *reason* and counsell which waites upon his *owne will*, and not that *word* which revealeth Gods. Yet because he that will *serve himselfe*, would faine *deceive himselfe* too (that so he may do it with lesse regret of conscience) and would faine *seeme* Gods servant, but *be his owne*; therefore corrupt Reason sets it self on work to *excogitate* such *distinctions* and *evasions*, as may serve to reconcile Gods word and a mans *owne lust* together. Lust

*cesset voluntas
propria & non
erit Infernus,
&c. vid. Bern-
nard: ferm. 3.
de Resurrect.*

α Βιάζονται
πρὸς τὰς ἐπι-
θυμίας τῶν
ῥαββίλων *Clem.
Alex. Strom.*

lib. 7. eis τὰς ἰδίας μεταίχουσι δόξας. Ibid. κλέπτει τὸν χάριον τῆς ἐκκλησίας, τῆς ἰδίας ἐπιθυμίας καὶ φιλοδοξίας χερειδύριοι. Ibid. ἔλκοντες πρὸς τὴν ἐκπύωσιν ὁργῶν τὸ δαμάλιον &c. Iustini: Martyr. Ep. ad Zenam. Simplicitatem sermonis Ecclesiastici id volunt significare quod ipsi sentiunt. Hieron. ep. vid. Aug. de doct. Christian. lib. 3. cap. 10. Scripturas tenent ad speciem, non ad salutem. de Baptism. contr. Donat. lib. 3. cap. ult. Eas secundum suum sensum legunt, de Grat. Christ. lib. 1. c. 41. Sequitur voluptatem non quam audit, sed quam attulit, & vitia sua cum cepit putare similia preceptis, indulget illis non timide nec obscure: Luxuriatur etiam inoperto capite. Sen. de vita Beata cap. 13. Nondum hac negligentia deum venerat, nec interpretando sibi quisque iurandum & Leges aptas faciebat, sed suos potius mores ad ea accommodabat. Liv. lib. 3.

fayes,

sayes, steale; God sayes no, thou shalt not steale; carnall *Reason*, the *advocate* of Lust, comes in and distinguisheth: I may not steale from a neighbour, but I may weaken an enemy, or pay my selfe the stipend that belongs to my service, if others doe not; and under this evasion, most innocent men may bee made a prey to violent Souldiers, who use the name of publike interest to palliate their own greedinesse. Certainly, it is a high presumption to tamper with the word of Truth, and make it beare false witness in favour of our own sinnes; and God will bring it to a tryall at last whose will shall stand; his, or ours.

Lastly, this serveth as an excellent *boundary* both to the ministration of the Preacher, and to the faith of the hearer in the dispensing of the Word; first, To us in our *ministry*, that we deliver nothing unto the people but the *Right wayes of the Lord* *, without any *Commixtures* or *contemperations* of our own. Mixtures are usefull onely for these Two purposes, either to slacken and abate something that is excessive, or to supply something that is deficient, and to collect a vertue and efficacy out of many things, each one

§. 14.

* Πάν τὸ
κρείττον ἐν τῇ
τῇ χείρῳ
ἐπιμειξία δὲ
λαβὼν λαβή-
ται — ὡς
ἐν τῷ βιβλίῳ

αὐτῷ παραμίγναι, &c. Basil. in Psal. 14. ἀναμύγνυται τὸν ὄϊνον ὕδατι. Naz. Orat. 1. Qui frumento arenam immiscuit, quasi de corrupto agi potest, l. 26. ad Leg. Aquil. P. §. 20. Aurum accepisti, aurum redde; nolo tibi pro aliis alia subicias; nolo pro auro aut impudenter plumbum, aut fraudulentè aramenta supponas; nolo auri speciem sed naturam plane, Vincent. Lirin. Lege Cornelia cavetur ut qui in aurum vitii quid addiderit, qui argenteos nummos adulterinos flaverit, falsi crimine teneri, l. 9. P. Leg. Cornel. de falsis. Qui tabulam legis refixerit vel quid inde immutaverit, Lege Julia peculatus tenetur, l. 8. P. ad leg. Jul. peculat.

SIF

of

of which alone would have been ineffectuall: and so all Heterogeneous mixtures doe plainly intimate either a *vitiousnesse* to be corrected, or a *weaknesse* to be supplied, in every one of the *simples* which are by humane wisdom tempered together in order unto some effect to be wrought by them. Now it were great wickednesse to charge any one of these upon the pure and perfect Word of God; and by consequence, to use *deceit* and *insincerity* by adulterating of it, either by such *glosses* as *diminish* and take away from the force of it, as the Pharisees did in their carnall interpretations (confuted by our Saviour, *Matth.* 5. 21, 27, 38, 43.) or by such *Super-inducements* of humane *Traditions* as argue any defect, as they also did use, *Matth.* 15. 2, 9. Humane Arts and Learning are of excellent use as *Instruments* in the managing and searching, and as *meanes* and *witnesses* in the explication of holy Writ, when piously and prudently directed unto those uses. But to stampe any thing of but an *humane* Originall with a *divine* character, and obtrude it upon the consciences of men, (as the Papists doe their unwritten traditions) to binde unto obedience; to take any dead child of ours (as the Harlot did, 1 *Kings* 3. 20.) and lay it in the bosome of the Scripture, and father it upon God; to build any structure of ours in the road to heaven, and stop up the way; is one of the highest and most daring presumptions that the pride of man can aspire unto: to erect a throne in the consciences of his fellow creatures, and to counter-

Instrumentum rem principalem sequitur, vid. Locati conducti, P. Leg. 19. S. 2.

In Itinere non debet exiri a. edificium, 1. 9. P. si Servitus vndicetur.

Nequis vela Regia aut Titulum audeat - alienis rebus impingere, Cod. 1. 2. Tit. 16. 5 Qui rem depositam in usus suos inviso Domino converterit, furti Reus est, Leg. 3. Cod. Depositum vel contra.

counterfeit the great Seale of Heaven for the countenancing of his own forgeries ; is a sin most severely provided against by God, with speciall prohibitions and threatnings, *Deut. 12. 32. Deut. 18. 20. Jer. 26. 2. Prov. 30. 6.* This therefore must be the great care of the Ministers of the Gospel, to shew their fidelity in delivering onely the *Counsell of God* unto his people, *Act. 20. 27.* to be as the Two golden pipes which received oyle from the Olive branches, and then emptied it into the gold, *Zach. 4. 12.* First, to receive from the Lord, and then to deliver to the people, *Ezek. 2. 7. Esay 21. 10. Ezek. 3. 4. 1 Cor. 11. 23. 1 Pet. 4. 11.* Secondly, The people are hereby taught, first, To examine the doctrines of men by the rule and standard of the Word, and to measure them there, that so they may not be seduced by the craftinesse of deceivers, and may be the more confirmed and comforted by the doctrine of sincere teachers ; for though the *Iudgement of Interpretation* belong principally to the Ministers of the Word, yet God hath given unto all Believers a *Iudgement of discretion*, to try the spirits, and to search the Scriptures, whether the things which they heare be so or no, *1 Iob. 4. 1. Act. 17. 11. 1 Thess. 5. 21.* for no man is to pinne his own soule and salvation by a blinde obedience upon the words of a man who may mislead him ; nay not upon the words of an Angel, if it were possible for an Angel to deceive, *Gal. 1. 8. 1 Kings 13. 18, 21.* but only and immediatly upon the Scripture, except when the blind lead the blind, the leader only should

Sff 2

fall

*Vid Davenant.
de Indice &
norma fidei.
Cap. 25. 31.*

*Isid. Pelut. lib. 3.
Ep. 165.*

fall into the ditch, and the other goe to heaven for his blind obedience in following his guides towards hell: whereas our Saviour tels us *both shall fall*, though but one be the leader, *Matth. 15. 14. Matth. 23. 15.* Secondly, Having proved all things, to *hold fast that which is good*, with all readinesse to receive the righteous wayes of God, and submit unto them, how meane soever the Instrument be in our eyes, how contrary soever his message be to our wills and lusts. When God doth manifest his Spirit and Word in the mouths of his Ministers, we are not to consider the vessell, but the Treasure, and to receive it as from Christ, who to the end of the world in the dispensation of his Ordinances, speaketh from heaven unto the Church, *1 Thess. 2. 13. 2 Cor. 5. 20. Heb. 12. 25. Matth. 28. 20.*

§. 15.

Fourthly, In that it is here said, That *the lust will walk in them*, wee may observe Two things. 1. That *Obedience*, and walking in the right wayes of the Lord, is *the end of the ministry*, That the Saints might be *perfected*, that the body of Christ might bee *edified*, that men might grow up into Christ in all things, *Eph. 4. 11. 15.* that their eyes might be opened, and they *turned from darknesse to light*, and from the power of Satan unto God, *Act. 26. 16, 17, 18.* The Prophet concludeth that he hath *laboured in vaine if Israel be not gathered*, *Esay 49. 4, 5.* Without this the *Law is vaine*, the *pen of the Scribe is vaine*, *Ier. 8. 8.* better not know the way of Righteousnesse, then having known it, to turne from the holy Commandement which

which was delivered unto us, 2.Pet.2.21. We should esteeme it a great misery to be without Preaching, without Ordinances, and so indeed it is; of all famine, that of the Word of the Lord is the most dreadfull; better be with Gods presence in a wilderness, then in Canaan without him, Exod.33.15. better bread of affliction, and water of affliction, then a famine of hearing the word, to have our teachers removed, Amos 8.11. Esay 30.20. this is mischief upon mischief, when the Law perisheth from the Priest, and there is no Vision, Ezek.7.26. and yet it is much better bee in this case, without a Teaching Priest, and without the Law, then to enjoy them, and not walk answerably unto them; where the Word is not a favor of life, it is a favor of death unto death, exceedingly multiplying the damnation of those that doe despise it, 2 Cor.2.15. Matth.11.22,24. First, it doth ripen those sinnes that it findes, making them much more sinfull then in other men, because committed against greater light and more mercy. One and the same sinne in an Heathen is not so hainous and hatefull as in a Christian. Those trees on which the Sun con-

Nihil est aliud
Scientia nostra
quam culpa, qui
ad hoc tantum-
modo Legem no-
vimus ut ma-
jore offensione
peccemus, Sal-
vian.lib.4.

Criminosior cul-
pa, ubi status
bonest. r. —

Qui Christiani
dicimur, si simi-
le alicuius Bar-
barorum impu-
nitatibus faci-

mus, gravius erramus; atrocius enim sub sancti nominis professione peccamus: ubi sublimior est prerogativa, major est culpa. Salvian.lib.4. possunt nostra & Barbarorum vitia esse paria, sed in his tamen vitiis necesse est peccata nostra esse graviora. — Nunquid dici de Humanis potest, ecce quales sunt qui Christiani esse dicuntur? nunquid de Saxonibus & Francis, Ecce quid faciunt, qui se asserunt Christi esse cultores? Nunquid propter Maurorum efferos mores Lex Sacro-Sancta culpatur? — Evangelia legunt, & Impudici sunt: Apostolos audiunt & inebriantur: Christum sequuntur, & Rapiunt, &c. Ibid.

stantly

stantly shines, have their fruit grow riper and greater then those which grow in a shady and cold place. The raine will hasten the growth as well of weeds as of corne, and make them ranker then in a dry and barren ground, *Ioh. 9. 41. Ioh. 15. 22. 24.* Secondly, it doth *superadde* many more and greater; for the greatest finnes of all are those which are committed against light and grace; *Sinnes* against the *Law* and *Prophets*, greater then those which are committed against the glimmerings of *nature*, *Ezek. 2. 5. 3. 6, 7.* and finnes against *Christ* and the *Gospel*, greater then those against the *Law*, *Heb. 2. 2. 10. 28, 29.* Such are, unbelieve, Impenitency, Apostacy, despising of salvation, preferring death and sinne before *Christ* and mercy; judging our selves unworthy of eternall life, &c. Thirdly, it doth by these meanes both *hasten* and *multiply judgements*. The finnes of the Church are much sooner ripe for the sickle then the finnes of *Amorites*; they are *neare unto cursing*, *Heb. 6. 8.* *Summer fruits*, sooner shaken off then others, *Amos 8. 1. Ier. 1. 11, 12.* *Christ* comes *quickly* to remove his *Candlestick* from the abusers of it, *Rev. 2. 5.* The Word is a rich mercy in it selfe, but nothing makes it effectually and in the event a mercy unto us but our walking in it.

§. 16.

2. We learne from hence: That we never make the Scriptures our *Rule* to live and walk according unto them, till wee be first *justified*, and made righteous: Our obedience to the Rule of the Law
written

written in the Scriptures, proceedeth from those futeable impressions of holinesse wrought in the soule by the Spirit of Regeneration, which is called the *writing of the Law in our hearts*, Ier. 31. 33. 2 Cor. 3. 3. or the casting of the soule into the mould of the Word, as the phrase of the Apostle seemeth to import, Rom. 6. 7. we are never fit to receive Gods Truth in the love and obedience of it till we repent and be renewed. If God (saith the Apostle) will *give repentance for the acknowledging of the truth*, 2 Tim. 2. 25. *The wise in heart*, that is, those that are truly godly, (for none but such are the Scriptures wise men) these *will receive Commandements*, but a prating foole will fall, Prov. 10. 8. where by prating I understand cavilling, contradicting, taking exceptions, making objections against the Commandement, and so falling and stumbling at it, according to that of the Apostle, 1am. 1. 19, 20, 21. *Let every man bee swift to heare*, that is, ready to learn the will of God, and to receive the Commandement; but *slow to speak, slow to wrath*, that is, carefull that he suffer not pride and passion to rise up and speak against the things which are taught, according as Iob sayes, *Teach me, and I will hold my peace*, Iob 6. 24. for the only reason why men fret and swell, and speak against the truth of God, is this, because they will not work righteousness: *The wrath of man worketh not the righteousness of God*; therefore men are contentious, because they love not to obey the truth, Rom. 2. 8. disobedience is the mother of

of gainsaying, *Rom. 10. 21.* when we once resolve to lay apart all filthinesse, then wee will receive the word with meeknesse, and not before; none heare Gods words but they who are of God, *Ioh. 8. 47.* none heare the voyce of Christ, but the sheep of Christ, *Ioh. 10. 4, 5.* Christ preached is the power of God, and the wisdom of God; but it is onely to them that are called; to others a stumbling block, and foolishnesse, *1 Cor. 1. 24.* we speak wisdom, saith the Apostle, but it is amongst them that are perfect, *1 Cor. 2. 6.* He that is subject unto one Prince, doth not greatly care to study the Laws of another; or if he doe, it is in order to curiosity and not unto duty. So long as men resolve of Christ we will not have this man to raaign over us, so long either they study not his Word at all, or it is in order to some carnall and corrupt ends, and not either to obedience or salvation.

Hereby we may try our spirituall estate, whether we be just men. or no; if wee make Gods word our way, our Rule, our Delight, laying it up in our hearts, and labouring to bee rich in it, that wee may walk with more exactnesse. It was an ill signe of love to Christ the Master of the Feast, when men chose rather to tend their cattell and grounds, then to waite on him, *Luke 14. 18.* An ill sign of valuing his doctrine, when the losse of their Swine made the Gadarens weary of his company, *Luk. 8. 37.* There was much work to doe in the house, when Mary neglected it all, and sate at his feet to heare

heare his Doctrine, and yet was commended by him for it : Hee was better pleased to see her hunger after the Feast that hee brought, then solicitous to provide a Feast for him : more delighted in her *love* to his Doctrine, then her Sisters *care* for his entertainment, *Luk. 10. 41, 42.* This is one of the surest Characters of a Godly man, that hee makes the *word* in all things his Rule and Counsellor, labouring continually to get more acquaintance with God, and his holy Will thereby, *Prov. 10. 14. Col. 3. 16. Ioh. 15. 7.* It is *His Way* ; and every man endeavours to be skilfull in the way which he is to travell. It is his *Toole* and *instrument* ; every Work-man must have that in a readinesse, to measure, and carry on all the parts of his work : It is his *wisedome* ^a ; every one would be esteemed a wise man in that which is his proper function and profession : It is the *mystery* and *Trade* unto which he is bound ; and every man would have the reputation of skill in his owne Trade : It is his *Charter*, the grant of all the Priviledges and Immunities which belong unto him ; and every Citizen would willingly know the Priviledges which he hath a right in. It is the *Testament* and Will of Christ, wherein are given unto us *exceeding great and precious Promises* ; and what Heire or childe would be ignorant of the last Will of his Father ? Lastly, it is the *Law* of Christs Kingdom, and it ^b concerns

^a Turpe est patricio, & nobili, & causas oranti, jus in quo uteretur ignorare. Pompon. P. de origine Iuris Leg. 2. §. 43. Itaque in medicum imperite secantem compoſit A. & 10. l. 7. P. ad Leg. Aquil. §. 8. quia Imperitia culpe adnumeratur. Instit. lib. 4. de Leg.

Aquil. §. 7. & l. 132. P. de Regulis Iuris.

^b Iuris ignorantia cuique nocet. l. 9. P. de Iuris & facti Ignor. Arist. Ethic. lib. 3. cap. 7. Greg. Tholof. syntag. Iur. l. 30. c. 10.

T t t

every

every Subject to know the Duties, the Rewards, the Punishments that belong unto him in that relation.

§. 17.

Fifthly, in that he saith, That the *Transgressors shall fall therein*, wee learne, That the Holy and right wayes of the Lord in the ministry of his word set forth unto us, are unto wicked men turned into matter of falling; and that two manner of wayes. 1. By way of *Scandall*, they are offended at it: And 2. by way of *Ruine*, they are destroyed by it.

1. By way of *Scandall*, they are offended at it. So it is prophesied of Christ; that as he should be for a *Sanctuary* unto his people; so to others who would not trust in him, but betake themselves to their owne counsels, he should be for a *stone of stumbling*, and for a *rock of offence*, for a *ginne* and for a *snare*, *Esay 8. 14.* for the fall and the rising againe of many in *Israel*, and for a *signe to be spoken against*, *Luk. 2. 34, 35.* So he saith of himselfe, for *Iudgement am I come into this world, that they which see not, might see; and that they which see, might be made blinde*, *Ioh. 9. 39.* And ^c this offence which wicked men take at Christ, is from the purity and holinesse of his word, which they cannot submit unto; A *stone of stumbling* hee is, and a *rock of offence*, to them which stumble at the word, *being disobedient*, *1 Pet. 2. 8.* *2 Cor. 2. 14, 15.* Thus Christ preached was a *Sanctuary* to *Sergius Paulus* the Deputy, and a *stumbling block* to *Elymas* the Sorcerer: a *Sanctuary* to *Dionysius* and *Damaris*, and a *stumbling block*

^c *Done res ne-
minem scanda-
lizant nisi ma-
lam mentem.*
*Tertul. de ve-
land. virg.*
cap. 3.

block to the wits and Philosophers of Athens : A Sanctuary to the Gentiles that beg'd the preaching of the Gospel, and a stumbling block to the Jewes that contradicted and blasphemed, *Act. 13. 42, 45.* the former primarily and per se; for salvation was the purpose of his coming, (there was sinne enough to condemn the world before: *I came not, saith he, to judge the world, but to save the world, Job. 12. 47.*) the other ^d occasionally, not by any intrinsecall evill quality in the word, which is *holy, just, good*, and dealeth with all meeknesse and beseechings, even towards obstinate sinners ^c; but by reason of the *pride* and *stubbornnesse* of these men who dash against it: as that wholesome meat which ministers strength to a sound man, doth but feed the disease of another that sits at the same table with him: the same *light* which is a pleasure to a strong eye, is a paine to a weak one: the same *sweet smells* that delight the *braine*, doe afflict the *matrix* when it is distemperd; and none of this by the infusion of malignant qualities, but only by an occasionall working upon and exciting of those which were there before.

^d Vid. Ireneum
lib. 5. cap. 27.

^c ἔχαι ἡραφαί
γαρόνασιν ἀν-
τις ἐπιτα, ἀλλ'
ἡ σφῶν ὀπτῶν
κακορροσίῃ.
Athanas. de Sy-
nod. Arim. c. 2.
Seluc.

And there are many things in the word of God, at which the corrupt hearts of wicked men are apt to stumble and bee offended: As first the ^f *profoundnesse* and depth of it, as containing great mysteries above the discovery or search of created Reason. Such is the pride and

^f Δὲ μὴ λο-
γισμοῖς ἀνθρώ-
πων διδόν-

γεν τὰ θεῖα· ἀλλὰ πρὸς τὸ βῆλημα τῆς διδασκαλίας τοῦ πνεύματος· τοῦ λόγου
ποιεῖται τὸ ἐκθεῖν· Justin. Exposit. fidei.

T t t 2

wanton-

§. 18.

* ὅτι δὲ ὅς ἐστιν
 ὁμοῖος τοῦ
 πλάτωνος τὸ ἐν-
 λογον αἰσῶς
 ἔχειν καὶ πάλιν
 τοῖς φαίνουσιν
*Plutarch. de se-
 ra uiminis vin-
 dicta.*

*Non omnium
 quæ à majoribus
 constituta sunt
 Ratio reddi po-
 test, & ideo Ra-
 tiones eorumquæ
 constituuntur,
 inquiri non por-
 tet.* P. lib. 1. T.

4. Leg. 20, 21.

* Vid. Hooker.

lib. 5. §. 3.

*Mater omnium
 Hereticorum
 superbia.* Aug.
 de Gen. contr.
 Manichæos.
 lib. 2. cap. 8.

§. 19.

wantonnesse of sinfull wit, that it knows not how to beleieve what it cannot comprehend, and must have all Doctrines tried at her barre, and measured by her ballance; as if a man should attempt to weigh out the earth in a paire of scales, or to empty the waters of the Sea with a bucket. As soone as *Paul* mentioned the *Resurrection*, presently the Athenian Wits mocked his Doctrine, *Act.* 17. 32. and it was a great stumbling block to *Nicodemus* to heare that a man must be borne againe, *Ioh.* 3. 4. *Sarah* hath much adoe to beleieve beyond reason, *Gen.* 18. 12. and *Moses* himselfe was a little staggerd by this temptation, *Numb.* 11. 21, 23. A very hard thing it is for busie and inquisitive Reason to rest in an ὠ βέδω in the depth of the wisedome and counsell of God, and to adore the unsearchableness of his Iudgements, * though even *Humane Lawes* tell us that Reason of Law is not always to be inquired into. * The first great Heresies against the highest mysteries of Christian Religion, the Trinity, the two natures of Christ, the Hypostaticall union, the deity of the Holy spirit, had their rise first among the *Græcians*, who were then the masters of wit and Learning, and esteemed the rest of the world Barbarous; and the old exception which they were wont to take at the Doctrine of Christianity was the foolishnesse of it, as the Apostle notes, *1 Cor.* 1. 23.

Secondly, the sanctity and strictnesse of it, as it is contrary to the carnall wills and affections

of

of men : for as corruption doth deifie *Reason* in the way of *wisedome*, not willingly allowing any mysteries above the scrutiny and comprehension of it ; so doth it deifie *will* in a way of *Liberty* and *power*, and doth not love to have any authority ^{fell} over that which may pinch or restrain it. As *Ioshua* said to *Israel*, *ye cannot serve the Lord, for he is an holy God*, *Iosh. 24. 19.* we may say of the Law, we cannot submit to the Law because it is an Holy Law ; the *earnall minde* is not, cannot be, *subject to the Law of God*, *Rom. 8. 7.* Heat and Cold will ever be offensive unto one another, and such are flesh and spirit, *Gal. 5. 17.* Therefore ordinarily the arguments against the wayes of God, have beene drawne from *politique* or *earnall interests*. *Ieroboam* will not worship at *Ierusalem*, for feare least *Israel* revolt to the house of *David*, *1 Kings 12. 27.* *Amos* must not prophesie against the Idolatry of *Israel*, for *the Land is not able to beare all his words*, *Amos 7. 10.* The Jewes conclude *Christ* must not be let alone, lest the *Romanes* come and take away their place and Nation, *Rom. 11. 48.* *Demetrius* and the Craftsmen will by no meanes have *Diana* spoken against, because by making shrines for her they got their wealth, *Act. 19. 24, 25.* * Corruption will close with Religion a great way, and beare gladly, and doe many things willingly, and part with much to escape damnation ; but there is a particular point of rigor and strictnesse in every unregenerate mans case, which when it is set on close upon him, causeth him

* See Perkins his works, tom. 1. pag. 356. 362. Boltons discourse of true happinesse. Sanderfens serm. on 1 Kin. 11. 29. Dan. Dikes deceit of the heart, cap. 6, 7, 8. Downham of Christian warfare, part 4. lib. 1. cap. 13. §. 3. & lib. 2. cap. 11.

to

to *stumble*, and to be offended, and to break the treaty. The Hypocrites in the Prophet will give *rammes*, and *rivers of oyle*, and the *first borne* of their body for the sinne of their soule: *but to doe justly, to love mercy, to walk humbly with God, to doe away the treasures of wickednesse, the scant measure, the bagge of deceitfull weights, violence, lies, circumvention, the statutes of Omri, or the Counsels of the house of Ahab; durus sermo*, this is intolerable: they will rather venture smiting and desolation then bee held to so severe termes, *Mich. 6. 6, 16*. The young man will come to *Christ*, yea *runne* to him, and *kneele*, and desire instruction touching the way to eternall life, and walk with much care in observation of the Commandements; but if hee must part with all, and in stead of great possessions, take up a *Crosse* and follow *Christ*, and fare as hee fared, *durus sermo*, this is indeed a hard saying; he that came *running*, went away *grieving* and displeased, and upon this one point doth hee and *Christ* part, *Marc. 10. 17. 22*. *Herod* will heare *John* gladly, and doe many things, and observe and reverence him as a just and holy man; but in the case of *Herodias* he must be excus'd; upon this issue doth hee and salvation shake hands, *Mark. 6. 20, 27*. This is the difference between *Hypocriticall* and *sincere conversion*; that goes *farre*, and parts with *much*, and proceeds to *almost*; but when it comes to the very turning point, and ultimate act of Regeneration, he then plays the part of an *unwise sonne*, and

staies

Vid. Basil. Homil. in dilescentes, statim ab initio.

staies in the place of the breaking forth of children, *Hof. 13. 13.* as a foolish Merchant, who in a rich bargain of a thousand pound breaks upon a difference of twenty shillings : but the other is contented to part with *All*, to suffer the losse of *All*, to carry on the Treaty to a full and finall conclusion, to have *All the Armour of the strong man taken from him*, that Christ may divide the spoiles, *Luk. 14. 26, 33. Matth. 13. 44, 46. Phil. 2. 8. Luk. 11. 22. Psal. 119. 128.* to doe the hardest duties if they bee commanded, *Gen. 22. 3.*

Thirdly, the *searching*, convincing, and penetrating quality which is in the Word, is a great matter of offence unto wicked men, when it cuts them to the heart, as *Stephens* Sermon did his hearers, *Act. 7. 54.* Light is of a discovering and manifesting property, *Eph. 5. 13.* and for that reason, is hated by every one that doth evill, *Ioh. 3. 20.* for though the pleasure of sinne unto a wicked man be sweet, yet there is bitterneffe in the root and bottome of it; he who loves to enjoy the pleasure, cannot endure to heare of the guilt. Now the work of the Word is to take men in their owne heart, *Ezek. 14. 5.* to make manifest to a man the secrets of his owne heart, *1 Cor. 14. 25.* to pierce like arrowes the hearts of Gods enemies, *Psal. 45. 5.* to divide asunder the soule and spirit, the joynts and marrow, and to be a discerner of the thoughts and intents of the heart, *Heb. 4. 12. Esay 49. 2.* This Act of discovery cannot but exceedingly gaul the spirits of wicked men;

Fides famem non timet. Hier.

Perquam durum est, sed ita lex scripta est. Vlpian. P. Qui & à quibus manumissi Liberi non fiunt. l. 12. §. 1.

§. 20,

men ; it is like the voyce of God unto *Adam* in Paradise, *Adam*, where art thou ? or like the voice of *Abijah* to the wife of *Ieroboam*, *1 King. 14. 6.*
I am sent unto thee with heavy tidings.

Fourthly, the plainnesse and *simplicity* of the Gospel is likewise matter of offence to these men, *2 Cor. 10. 10.* and that partly upon the preceding reason ; for the more *plaine* the Word is, the more immediate accessse it hath unto the *conscience*, and operation upon it. So much as is meerly humane elegancy, finenesse of wit, and delicacy of expression, doth oftentimes stop at fancy, and take that up, as the body of *Asahel* caused the passers by to stand still and gaze, *2 Sam. 2. 23.* And wicked men can bee contented to admit the Word any whither, so they can keep it out of their conscience, which is the only proper subject of it, *2 Cor. 4. 2.* When I heare men magnifie quaint and polite discourses in the ministry of the word, and speak against Sermons that are plaine and wholsome, I look upon it not so much as an Act of *pride* (though the wisdom of the flesh is very apt to scorne the simplicity of the Gospel) but indeed as an act of *fear* and cowardize ; because where all other externall trimmings and dressees are wanting to tickle the fancy, there the Word hath the more downright and sad operation upon the conscience, and must consequently the more startle and terrifie.

§. 21.

Fifthly, the great *difficulty* and indeed impossibility of obeying it in the strictnesse and rigour of it, is another ground of scandall, that God in his Word

Word should command men to doe that which indeed cannot be done; this was matter of astonishment to the Disciples themselves, when our Saviour told them that it was *easier for a Camell to goe through the eye of a needle, then for a Rich man to enter into the Kingdome of God*, Mark. 10.

25.^a This was the cavill of the disputant in the Apostle against the counsels of God, *why doth he yet finde fault, if hee harden whom he will, why doth he complaine of our hardnesse, which it is impossible for us to prevent, because none can resist his will?* Rom. 9. 1. Now to this scandall we answer; first, That the Law of God was ^b not originally, nor is it *intrinsically* or in the nature of the thing impossible, but *accidentally* and by reason of naturall corruption which is enmity against it; a burthen may be very portable in it selfe which hee who is a creeple is not able to beare; the defect is not in the Law, but in us, Rom. 8. 3. Secondly, that of this ^c *Impossibility* there may be made a most excellent use, that being convinced of impotency in our selves, we may have recourse to the perfect obedience and righteousness of Christ, to pardon all our violations of it, Gal. 3. 21, 24. Thirdly, being regenerated and endued with the spirit of Christ, the Law becomes ^d *Evangelically possible* unto

a Censores divinitatis dicentes sic non debuit Deus, & sic magis debuit — consultio res sibi met videntur Deo, Titulin Marcion, lib. 2. cap.

2.
b Non fuit impossibile quando preceptum est, sed stultitia peccantis impossibile sibi fecit. Gul. Paris. de vitiis & peccat. cap. 10. Neque enim suo vitio non implebatur Lex, sed vitio prudentie carnis, Aug. de spir. & lit. cap. 19.

c Nec latuit preceptorem precepti pondus hominum excidere vires: Sed judicavit utile ex hoc ipso sue illos insufficientie admoneri

—Ergo mandando Impossibilia non prævaricatores homines fecit sed humiles, ut omne os obstruatur, & subditus fiat omnis mundus Deo, quia ex operibus legis non iustificabitur omnis caro coram illo: accipientes quippe mandatum, & sentientes defectum, clamabimus in Cælum & miserebitur nostri Deus, Bernard. Serm. 50. in Cantica. d Lex data, ut gratia quæreretur, gratia data ut Lex impleberetur, Aug. de sp. & lit. c. 19. Omnia sunt Charitatis facilia. De nat. & grat. cap. 69. de grat. Christ. cap. 9. de grat. & lib. 1. b. cap. 15.

us againe, yea, not onely possible, but *sweet* and *easie*, *Rom. 7. 12.* & *Ioh. 5. 2.* *Math. 11. 30.* Though *impossible* to the purpose of *Iustification* and legall Covenant, which requireth perfection of obedience under paine of the Curse, *Gal. 3. 10.* in which sense it is a yoke which cannot bee born, *Act. 15. 10.* A Commandement which cannot bee endured, *Heb. 12. 20.* yet *possible* to the purpose of *acceptation* of our services done in the obedience of it, The *spirituall* part of them being presented by the *intercession*, and the *carnall* defects covered by the *righteousnesse* of Christ, in whom the father is alwayes well pleased. Fourthly, if any wicked man presume to harden himselfe in the practice of sinnes, under this pretence that it is *impossible* for him to avoid them, because God hardneth *whom he will*, Though the Apostolicall increpation be Answer sufficient, *Who art thou that replyest against God?* yet he must further know, that he is not onely *hardned* *judicially* by the sentence of God, but most *willingly* also by his own stubborne love of sinne, and giving himselfe over unto greedinesse in sinning, and thereby doth actively bring upon himselfe those indispositions unto duty, so that the Law being impossible to be performed by him is indeed no other then hee would himselfe have it to be, as bearing an active enmity and antipathy unto it.

Sixthly, The *mercy* and *Free-Grace* of God in the promises, is unto wicked men an occasion of *stumbling* while they turn it into *lasciviousnesse*, and continue in sinne that *grace* may abound, *Rom.*

6.1.

e Cor lapideum
non significat
nisi durissimam
voluntatem &
adversus Deum
inflexibilem,
Aug. de grat.
& lib. arb. c. 14.

§. 22.

6.1. *Iud.* ver. 4. and venture to make work for the blood of Christ, not being led by the goodnesse of God unto repentance, but hardning themselves in impenitency because God is good, *Rom.* 2. 4. There is not any thing at which wicked men doe more ordinarily *stumble* then at *mercy*, as gluttons surfet most upon the greatest dainties, venturing upon this ground to goe on in sinne, because they cannot out-sin mercy: and to put off repentance from day to day, because they are still under the offers of mercy; making mercy not a sanctuary unto which to fly from sinne, but a sanctuary to protect and countenance sinne; and so by profane and desperate presumption turning the very mercy of God into a [†] judgement, and savour of death unto themselves, *Deut.* 29. 19, 20. *Num.* 15. 30. pretending liberty from sinne that they may continue in it, and abuse God by his owne gifts.

Lastly, the *threatnings* of God set forth in his Word, and executed in his judgements upon wicked men, are great occasions of *stumbling* unto them, when they are not thereby with *Manasses* humbled under Gods mighty hand, but with *Pharaoh* hardned the more in their stubbornnesse against him. There is such desperate wickednesse in the hearts of some men that they can even sit down and rest in the resolutions of perishing, resolving to enjoy the pleasures of sinne while they may, *To morrow we shall die*, therefore in the meane time *let us eat and drink*, 1 *Cor.* 5. 32. *This evill is of the Lord, why should we wait for the Lord any longer?* 2 *Kings* 6. 33. There are three

V v v 2

men

† Fructum ex eo quis consequi non debet quod invigilat. Gotofrid.

Nemo fit Liber in fraudem fisci. Marcian. P. Quis & à quibus manumissi, l. ii.

Vide quæ de Sardanapalo, Nino Bacchida, Xanthia, aliis, concessit. Atbenus, lib. 8. cap. 3. & lib. 12. c. 7.

Contumacia cum
mulat panam,
1.4.P. de pœ-
nis.

men in the Scripture that have a *speciall brand* or marke of ignominy set upon them, *Cain, Dathan, and Abaz. The Lord set a marke upon Cain, Gen. 4.15. This is that Dathan, and this is that Abaz, Num. 26.9.2. Chron. 28.22.* and if we examine the reasons, we shall finde that the sinne of *stubbornesse* had a *speciall hand* in it. *Cains Offering* was not accepted; upon this he grew wroth and sullen, and *stubborn* against Gods gentle warning, and slew his brother. *Dathan* and his *Companions* sent for by *Moses*, return a proud and *stubborn* answer, *we will not come up, we will not come up.* *Abaz* greatly distressed by the King of *Syria*, by the *Edomites*, by the *Philistims*, by the *Assyrian*, and in the midst of all this distresse *stubborn* still and *trespassing more against the Lord.* It is one of the saddest symptomes in the World for a man or a Nation not to be humbled under the correcting hand of God, but like an *anvile* to grow harder under blowes; and a most sure argument that God will not give over, but goe on to multiply his judgements still, for *he will overcome when hee judgeth*, and therefore will judge till he overcome. In Muscicall Notes there are but *eight degrees*, and then the same returns againe: and Philosophers when they distinguish *degrees* in qualities, doe usually make the *eight degree* to be the highest: but in the wrath of God against those who impenitently and *stubbornly* stand out against his judgements, wee shall finde no fewer then *eight and twenty degrees* threatned by God himselfe, *I will punish seven times more, and yet seven times more*

more, and againe, *seven times more*, and once more *seven times more* for your sinnes, Levit. 26. 18, 21, 24, 28. thus wicked men doe not onely stumble at the Word by way of *scandall*, but also —

2. By way of *Ruine*, because they are sure in the conclusion to be destroyed by it; for the *rock* stands still, the *ship* only is broken that dasheth against it. Gods Word is and will be too hard for the pride of men; the more they resist it, the mightier will it appear in their condemnation. The weak corn which yeelds to the wind is not harmed by it; but the proud Oake which resists it, is many times broken in pieces. The soule which submits to the Word, is saved by it; the soule which rebels against it, is sure to perish. Therefore since the Word comes not to any man *in vaine*, but returnes glory to God either in his *conversion* or in his *hardning*: It greatly concerneth every man to come unto it, with meek, penitent, docile, tractable, believing, obedient resolutions, and to consider how vaine and desperate a thing it is for a potsherd to strive with a rod of Iron; for the pride & wrath of man to give a challenge to the justice and power of God: for briars and thornes to set themselves in battell against fire. As our God is a consuming fire himself, so his law is a fiery Law, Deut. 33. 2. & his word in the mouths of his Ministers a fire, Jer. 5. 14. 23. 29. If we be gold, it will purge us; if thornes, it will devour & feed upon us. This is the condemnation (saith our Saviour,) That light is come into the world, and men loved darkness rather than light, Ioh. 3. 19. There was damna-

tion

§. 23.

Ὁ δὲ ἀμαχὸς
ἢ διὰ αὐτοῦ
ἐστὶν, ὡς τὸ
τῶν ἡθελῶν ἀδ-
κεῖν τὰ ἐκείνου.
τὰ ἑαυτοῦ ἀνδρα-
μέων ἐστὶν. Plu-
tarch. Sympo-
siacon, lib. 4.
94. 2.

tion in the world before while it lay in darknesse and in mischiefe, and knew not whither it went : but not so heavy damnation as that which groweth out of *light*. When Physick, which should remove the disease, doth cooperate with it, then death comes with the more paine and the more speed. The stronger the *conviction* of sin is, the deeper will bee the *wrath* against it, if it be not by repentance avoyded. No surfet more dangerous then that of bread, no judgement more terrible then that which growes out of *mercy* known and despised; *The word which I have spoken* (saith Christ) *the same shal judge you at the last day, Joh. 12. 48.* Every principle of truth which is by the Word begotten in the hearts of disobedient sinners, and is held down, and suppressed by unrighteousnesse, lies there like fire raked up under ashes, which at that great day will kindle into an unquenchable flame. The Word can bring much of Hell upon the spirit of impenitent sinners here : It can hew, and cut, and pierce, and burn, and torment, and root out, and pull down, and destroy, and strike with trembling and amazement the proudest and securest sinners, *Hos. 6. 5. Act. 7. 54. Heb. 4. 12. Esay 49. 2. Psal. 45. 5. Revel. 11. 5, 10. Ier. 1. 10 2 Cor. 10. 4. Act. 24. 25.* we need no messenger from the dead to tell us of the torments there : All the Rhetorique in Hell cannot set forth Hell more to the life then *Moses* and the Prophets have done already, *Luk. 16. 31.* But O what a Hell will it be at last, when the Word which warned us of it, shall throw us into it ! when every offer of mercy which

which wee have refused, and every threatning of wrath which we have despised, shall accompany us unto the tribunall of Christ, to testifie against us; and into the fire of Hell to upbraid us with our own perdition! O the dolefull condition of impenitent sinners! If they have not the Word, they perish for the *want*: and if they have it, they perish *doubly* for the *contempt* of it. O that men would consider the tertor of the Lord, and be perswaded! and that they would learn so much wisdeome as not to arm the very mercy of God against themselves. A bridge is made to give us a safe passage over a dangerous river; but he who stumbles on the bridge, is in danger to fall into the river. The Word is given as a meanes to carry us over Hell unto Heaven; but he who stumbles and quarrels at this meanes, shall fall in thither, from whence otherwise he had been delivered by it.

F I N I S.
